BRITANNIA SANCTA:

OR,

The LIVES of

The most CELEBRATED

Britiſh, *Engliſh*, *Scottiſh*, and *Iriſh*

SAINTS:

Who have flouriſhed in theſe ISLANDS,

FROM THE

Earlieſt Times of CHRISTIANITY, down to the Change of Religion in the Sixteenth Century.

Faithfully collected from their ancient ACTS, and other RECORDS of *Britiſh* HISTORY.

PART I.

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MDCCXLV.

MVSEVM
BRITAN
NICVM

The PREFACE.

HE Almighty, who in the Sacred Scriptures is ſtiled the Worker of Wonders, *is indeed* wonderful *in all his works, but more eſpecially in his Saints,* Pſ. lxvii. Mirabilis Deus in Sanctis ſuis. *They are, as we may ſay, his Maſter-piece; in whom he has ſhewed forth, in an extraordinary manner, the power of his Grace, and the riches of his Mercy and Bounty. They are the firſt and choiceſt Fruits of the precious Blood of Chriſt; the brighteſt Ornament of his Church: and their Lives and Deaths, their Virtues and Miracles, give the ſtrongeſt evidence both to the Truth of the Church, and the Divinity of its Founder. He that made them for his own greater Glory, has illuſtrated them* on earth *by ſigns and wonders, ſuch as he promiſed,* John xiv. 12. He that believeth in me, the works I do, the ſame ſhall he alſo do, and greater than theſe ſhall he do; *and has advanced them* in heaven *to a partnerſhip in his Throne, as he alſo promiſed,* Apoc. iii. 21. He that ſhall overcome, to him will I give to ſit with me on my throne; as I alſo have overcome, and have ſat with my Father on his throne.

THE multitude of thoſe who in all ages and in all nations have thus overcome, *and waſhed their robes in the Blood of the Lamb, is ſo very great, that the ſame divine Records aſſure us,* Apoc. vii. 9. No one can number them. *And we have the comfort to find that our* Britiſh *Iſlands, in producing ſuch Heroes as theſe, have not been behind-hand with any other part of Chriſtendom. The Light of the Chriſtian Faith reached* Britain *in the moſt early times; and ſhone ſo brightly here, that even thoſe parts of the Iſland, which the* Roman *armies could never ſubdue, were* * *(in the ſecond century) already ſubject to Chriſt. Amongſt theſe primitive Chriſtians of* Britain, *there were, without doubt, many eminent Saints: but no records have tranſmitted to us the particulars of their lives. The firſt* Britiſh *Saints, of whom we have any account in hiſtory, were St.* Alban, *and the other Martyrs in the*

 perſecution

* Tertullian adverſus Judæos, Cap. 7.

perſecution of Diocletian; *which crowned thouſands in all parts of the* Roman *world; and croſſing our ocean, ſent alſo from hence great numbers to heaven. From this time, till the coming of the* Engliſh Saxons *into* Britain *in the fifth century, and their converſion in the ſixth and ſeventh, though by degrees Chriſtian piety ſuffered a great decay amongſt the* Britons; *yet there were never wanting many, whom the divine Grace preſerved from the common corruption; and withdrew, like* Lot *from* Sodom, *into the mountains and deſarts, to dedicate themſelves wholly to the love and ſervice of their Maker. Whilſt the Churches of the* Scots *and* Iriſh (*after St.* Palladius *and St.* Patrick *had carried the Goſpel amongſt them) flouriſhed in ſo extraordinary a manner, and brought forth ſuch a multitude of Saints, eſpecially of holy ſolitaries; that they might even have been compared for number and ſanctity with thoſe of* Egypt *and* Thebais. *Neither did our* Saxon *anceſtors, when they had once embraced the Faith of Chriſt, come ſhort of their neighbours, or of any other Chriſtian people whatſoever; whether we conſider that ſincere piety, which a great part of them eagerly embraced, or that multitude of perſons of all conditions, Kings and Subjects, Noble and Ignoble, who devoted themſelves with their whole ſouls to divine Love, and gave up all things elſe to purchaſe the precious pearl of evangelical Perfection. Hence came that almoſt incredible number of Saints, who were formerly honoured in theſe Iſlands; who for the greateſt part flouriſhed in the ſixth, ſeventh, and eighth centuries: though in the following ages alſo, notwithſtanding the havock made by the* Danes, *there were never wanting ſome to keep up the ſucceſſion of Saints in our* Britiſh *Churches, even down to the Change of Religion in the ſixteenth century.*

OUT of this multitude of Saints, we have ſelected, in the following ſheets, ſuch as have been of old the moſt celebrated; and preſented our Reader, from the beſt Memoirs we could find, with a ſhort account of their lives: ſhorter indeed ſometimes than we could have wiſhed, becauſe many of their genuine Acts have either long ſince periſhed, with the Churches and Libraries where they were kept, by wars, fires, and other accidents, or have been deſtroyed by the ſacrilegious fury of the Reforming Mob. *Though otherwiſe alſo we found it neceſſary to abridge theſe Lives, even where we had the beſt of Records; that we might bring them into compaſs. In the beginning of each Life we*

have

have generally taken care to inform our Reader, who the authors were from whom we have received our account: and we have had the ſatisfaction in many of them, (and thoſe ſuch as make up the greateſt part of the work) to have followed the beſt authorities, viz. of ſuch writers as were either Saints themſelves, or otherwiſe grave and cotemporary hiſtorians. In a word, where we could meet with authentick Acts of the Saints of theſe Iſlands, we have faithfully abridged them: and where ſuch Acts could not be had, we have given what appeared moſt probable in their hiſtory.

AS to Miracles, *(which our Saviour has aſſured us ſhall not be wanting where Faith abounds, as it did in the Saints, St.* Mark xi. 23.) *where we found them well atteſted, we have not neglected to give them a place in theſe Lives. They are the works of God, which ſhew forth his Power and Goodneſs, and ought not to be concealed or ſuppreſſed. And though theſe wonders of God in his Saints are not matters of Faith, becauſe they are no part of the divine Revelation: yet they are helps and encouragements to Faith and Piety, and excite the ſoul to glorify God; and therefore challenge a place in the Hiſtory of the Saints. However, we pretend not to ſet down all the miracles we find upon Record; it would make our work too voluminous: nor yet would we be underſtood to deliver all thoſe we have marked down, as authorized by a poſitive declaration or approbation of the Church: but only as facts atteſted by the beſt monaments of Church-Hiſtory. This we are obliged to take notice of in this place, in conſequence of the decrees of* Urban VIII. *in the laſt century.*

AS to the motives that induce us to publiſh theſe Lives, we hope they are no other than the glory of God, the honour of his Saints, the information of our Countrymen, (who for the generality are but little acquainted with this part of Britiſh *hiſtory) and their edification. We are not inſenſible of the prejudices under which many of them labour with regard to the Saints and their miracles; which leave us but little hopes of this work being of any ſervice to them: but we flatter ourſelves that others may, with the divine Bleſſing, be beneſited by the peruſal of theſe ſheets; and excited thereby to glorify God, and to a deſire of loving and ſerving him, by theſe great examples. If ſo, we have our intent; and hope to be favoured with a remembrance in their prayers.*

A VIEW

A View of the Provinces of the *Engliſh* under the *Heptarchy*, or the *Seven Kingdoms*.

I. THE Kingdom of *Kent*.

II. The Kingdom of the *South Saxons*; containing *Suſſex*, *Surry*, and the Iſle of *Wight*.

III. The Kingdom of the *Eaſt Saxons*; containing *Eſſex*, *Middleſex*, and Part of *Hertfordſhire*.

IV. The Kingdom of the *Weſt Saxons*, or *Geviſſians*; containing *Hantſhire*, *Berkſhire*, *Wiltſhire*, *Dorſetſhire*, *Somerſetſhire*, and *Devonſhire*.

V. The Kingdom of the *Eaſt Angles*; containing *Norfolk*, *Suffolk*, *Cambridgeſhire*, and the Iſle of *Ely*.

VI. The Kingdom of the *Mercians*, ſubdivided into the Provinces of the *Lindiſſi*, the *Girvians*, the *Middle Angles*, the *Wiccians*, *&c.* and containing *Lincolnſhire*, *Nottinghamſhire*, *Derbyſhire*, *Cheſhire*, *Shropſhire*, *Staffordſhire*, *Warwickſhire*, *Leiceſterſhire*, *Northamptonſhire*, *Rutland*, *Huntingtonſhire*, *Bedfordſhire*, *Buckinghamſhire*, *Oxfordſhire*, *Worceſterſhire*, *Herefordſhire*, *Gloceſterſhire*, and Part of *Hertfordſhire*.

VII. The Kingdom of the *Northumbrians* or *Northern Engliſh*, ſubdivided into the Provinces of *Deira* and *Bernicia*; and containing *Yorkſhire*, *Lancaſhire*, *Weſtmoreland*, *Cumberland*, *Durham*, *Northumberland*, and all that Part of *Scotland* which lies on this Side of the *Forth* or *Frith*.

The *Britons* were alſo, during the ſame Time, ſubdivided into the *Venedotians*, inhabiting *North Wales*; the *Dimetians*, of *South Wales*; the *Powiſians*, dwelling between the two; the *Danmonians*, inhabiting *Cornwall* and Part of *Devonſhire*; and the *Cumbrians*, dwelling in the South-weſt of what is now called *Scotland*.

North Britain or *Albania*, now called *Scotland*, had alſo its Diviſions; being inhabited (during the Time of the *Engliſh Heptarchy*) by four ſeveral Nations, ſpeaking diſtinct Languages, and ruled by diſtinct Kings; *viz.* the *Scots*, the *Picts*, the *Bernician Saxons*, and the *Cumbrian Britons*: though it is not eaſy at preſent to appoint to each of theſe their reſpective Limits.

As to *Ireland*, its ancient Diviſion was the ſame as now, into the four Provinces of *Ultonia* or *Ulſter*, *Lagenia* or *Leinſter*, *Momonia* or *Munſter*, and *Connacia* or *Connaught*: to which ſome add for a fifth *Media* or *Meath*; in which was *Themoria* or *Taragh*, the Seat of the *Iriſh* Monarchs. Each one of theſe Provinces was ſubdivided into different Territories, ruled by petty Kings; but all ſubordinate to the King of *Themoria*.

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BRITAN-

ERRATA *in the* FIRST PART.

Page 32. line 2. read *Fountains.* Page 205, in the Title, read *SS. CAIDOG and ADRIAN.*
Page 336. line 8. read *Abbot of.* Page 342. line 32. read *depoſing.*

BRITANNIA SANCTA.

JANUARY.

January 5. St. *EDWARD*, King and Confeſſor.

From his Life written by St. *AELRED*, Abbot of *Rieval*, or *Ridale*; and other Hiſtorians.

ST. *Edward*, ſurnamed the *Confeſſor*, to diſtinguiſh him from his uncle St. *Edward*, King and Martyr, was ſon of King *Ethelred* the ſecond, (by his Queen *Emma*, daughter of *Richard* Duke of *Normandy*) and grandſon to the great King *Edgar*: whilſt he was yet a child, the *Danes* invading *England*, and deſtroying all before them with fire and ſword, he was ſent abroad into *Normandy*, together with his mother and his brother *Alfred*; and was there brought up in the Duke's court: here, as he grew in age, he grew alſo in virtue; and the divine grace ſhone forth in all his actions: he lived as a child amongſt children, without committing thoſe faults to which children are ſubject; and he lived in a court, without contracting the contagion of the vices of the court. In that tender age, the

wiſdom of the old man was joined in him with the innocence of the child. He was chaſte in body, ſparing in words, innocent in his actions, pure in his affections; and ſo obliging in his manners as to win the hearts of all. He took a pleaſure in frequenting the church, in praying much, in aſſiſting often at the divine ſacrifice, in viſiting monaſteries, and contracting friendſhip with ſuch of the religious, as he believed to be the moſt holy, and the moſt perfect.

IN the mean time, the miſeries under which *England* groaned did not abate; and the *Daniſh* fury ceaſed not: the very churches and miniſters of the altar were not ſpared: amongſt theſe, *Brithwald* the holy Biſhop of **Wilton* retiring to the abbey of *Glaſtenbury*, to be out of the way of ſeeing ſo melancholy a ſcene, in that holy ſolitude employ'd his time in prayer, and in ſinging pſalms to almighty God: when behold one day, as he was pouring out his devotions, all bathed in tears, in behalf of the Kingdom and people of *England*; he burſt into theſe or ſuch like words. "*And thou, O* "*Lord, how long?* How long doſt thou turn away thy face, and forgetteſt "our miſeries and afflictions? they have ſlain thy ſaints; deſtroy'd thy al- "tars; and there is no one to reſcue us, nor to ſave us out of the hands "of our enemies. I know, O Lord, I know that whatſoever thou haſt "done to us has all been juſt; our ſins have deſerved it all: but wilt thou "caſt us off for ever? wilt thou not at length have compaſſion on thy peo- "ple? ſhall there be no end, O Lord, of theſe our calamities? ſhall the "ſword of thy wrath never be ſheathed, till it has utterly deſtroyed us."

IN theſe and ſuch like prayers, perform'd with great fervour and many tears, the man of God employed a long time; till being quite ſpent he fell into a ſweet ſlumber, or rather an extaſy, in which the following viſion preſented itſelf to the eyes of his ſoul. He ſaw a great multitude of heavenly ſpirits, and in the midſt of them the bleſſed Apoſtle St. *Peter*, more reſplendent than any of the reſt, and ſeated in a more eminent place: before him ſtood a young Prince, in royal robes, with a moſt amiable countenance; whom this chief of the Apoſtles with his own hands anointed King, giving him

* Formerly a Biſhop's ſee, which was afterwards united to the biſhoprick of *Sherburn*, and together with it tranſlated to *Sarum*, by Biſhop *Hermannus*, anno 1056.

him wholſome precepts and admonitions for the welfare of his ſoul; in particular, recommending to him virginal chaſtity; and telling him how long he ſhould reign. The Biſhop wond'ring what this viſion ſhould mean, humbly begg'd of St. *Peter* to explain it to him; and to let him know what would become of this kingdom; and whether God would not at length put an end to thoſe calamities. The Apoſtle looking on him with a pleaſant countenance, anſwer'd as follows. "This kingdom is the Lord's; "who is the maſter of all kingdoms: it is he that reigns over all the child- "ren of men. He gives and takes away crowns and empires, as it ſeems "good to him; and ſets up ſometimes wicked Kings to puniſh the ſins of "the people. *England* by its manifold crimes has grievouſly offended his di- "vine Majeſty: and in puniſhment for its crimes, has been given up to the "fury of a barbarous nation, and its enemies have obtained ſovereignty over "it. But *God will not forget to ſhew mercy; nor in his wrath will he re-* "*ſtrain his mercies from you* for ever. It ſhall come to paſs, after thou in "thy old age ſhalt be gone to thy fathers, that he will viſit his people, and "draw them forth from this gulf of miſeries; for which end he has choſen "a Prince according to his own heart, who ſhall fulfil all his wills; who "ſhall, by my aid, be advanced to the throne, and put a final period to "the *Daniſh* tyranny. He ſhall be acceptable to God and man, beloved "by his ſubjects, dreaded by his enemies, and a firm ſupport of God's "Church. And after having, during his whole reign, governed his people "with juſtice, in a happy peace, ſhall conclude a holy life with a holy "death." The Biſhop would have further inquired concerning the ſucceſſion after the death of this Prince; but was cut ſhort by the Apoſtle, who told him that *England* was God's kingdom, and he would provide.

THE Prelate returned to himſelf comforted with the proſpect of a happineſs, which he was not to ſee; but ceaſed not to implore the divine mercy, and to preach penance to the people, that they might be diſpoſed for that mercy. The event ſhew'd the viſion was from God: though the fulfilling of it was not till a long time after. King *Ethelred* died after a long and unhappy reign, perpetually harraſs'd for the latter part of it, by *Swain* firſt, and then by *Knute* or *Canute* his ſon, Kings of the *Danes*. *Edmund* ſurnamed *Ironſide* his ſon, the eldeſt brother of our Saint, made

ſome brave efforts for recovering the kingdom, but was betrayed by his own ſubjects, and at laſt baſely murdered. Thus the *Danes* got quiet poſſeſſion of all *England:* and King *Canute*, to ſtrengthen himſelf the more by an alliance with *Normandy*, married Queen *Emma*, the widow of King *Ethelred*, and mother of our Saint, who was, as we have ſaid, a daughter of *Normandy*. After the death of *Canute*, his ſon *Harold* aſcended the throne, who by counterfeit letters enticed over into *England*, *Alfred* the only ſurviving brother of our Saint, whom *Godwin* Earl of *Kent*, pretended to entertain; but betrayed him into the hands of the tyrant, by whoſe orders he was barbarouſly murdered. Thus *Edward*, alone remained of all his brothers, deſtitute of all human aid, and having all the reaſon in the world to apprehend the tyranny of his enemies, and the treachery of his falſe friends. He lived an exile from his country, but cloſely united to his God; deprived of his kingdom, but not of his faith; robbed of the glory of this world, but rich in virtues. In the midſt of ſo many dangers as threatned him on all hands, he often proſtrated himſelf to God in prayer, with a great confidence in his fatherly providence; and one day made a ſolemn promiſe, that if the Lord would be pleaſed to be with him, to protect him, and to reſtore him to the throne of his anceſtors; he would ever regard him as his only deliverer; and make choice of the bleſſed Apoſtle St. *Peter* for his patron, to interceed for him to his divine Majeſty, and would make a pilgrimage to *Rome* to viſit his ſepulchre.

FROM that day our Saint found his faith and hope in God increaſe and grow ſtronger; and he waited with tranquility of ſpirit for aid from above: nor was it long before heaven was pleaſed to declare itſelf in his favour. For *Canute* and his ſons *Harold* and *Hardiknute* being all dead, the *Engliſh*, weary of the *Daniſh* yoke, unanimouſly reſolved upon calling home *Edward*, the only ſurviving ſon of their late King *Ethelred*; to whom they had formerly ſworn allegiance, whilſt he was as yet in his mother's womb. He was received with incredible joy of the whole nation, and anointed King by the Archbiſhops of *Canterbury* and *York*, aſſiſted by almoſt all the Biſhops of the kingdom. *England* triumphed in ſo happy a revolution; enjoying now ſo noble and ſo good a King; who was not only honoured and loved at home, but alſo courted by the chief potentates abroad, particularly by

by the Emperor, and the King of *France*. And though by reaſon of his religious and peaceful diſpoſitions, joined to a ſaintly ſimplicity, ſome might apprehend him leſs fit for government; no reign in effect was ever more happy than his, and all the attempts made againſt the kingdom in his time, were quickly baffled and brought to nothing.

IN the midſt of this great proſperity, the Saint was not elevated with pride; but remembered he was ſo much the more indebted to God; and often meditated on that ſentence of the wiſe man, *They have made thee ruler; be not puffed up with vain-glory: but be thou amongſt them, as one of them*: which he made the rule of his conduct. He was, ſays my author, mild to his domeſticks, humble to prieſts, good to his people, compaſſionate to the afflicted, and liberal to the poor. His zeal was admirable for the ſervice of God, as appeared by the many churches and monaſteries he repaired, and the new ones he built for the advancement of religion. He adminiſtered juſtice to all, without reſpect of perſons, he enacted excellent laws, highly eſteemed by our forefathers; nor did he think it beneath his kingly majeſty to be the father of orphans, and protector of widows. His treaſures were open to the neceſſities of the publick, and the cries of the poor. It is not to be imagined how much, for his own part, he deſpiſed money; how little pleaſure he took in receiving it, and how little concern in loſing it; of which there are in his hiſtory ſome remarkable inſtances. The interior ſanctity of his ſoul appeared even in his very countenance and whole exterior comportment. His converſation was agreeable, and at the ſame time accompanied with a certain majeſty: he often ſpoke of his ſaviour Jeſus, and his bleſſed mother: his common diſcourſes tended either to reclaim the wicked, by repreſenting to them the judgments of God, or to praiſe the good, or to inſtruct the ignorant, or to comfort the afflicted. He never appeared either tranſported with anger, or puffed up with vanity, or fond of pleaſure. And as to his chaſtity, it may ſuffice to ſay, that having always been a lover of this angelical virtue, though compelled by the importunity of his nobles, he conſented to marry *Edgitha* the pious daughter of the impious *Godwin*; he had ſo great a command of himſelf in this particular, as to join perpetual virginity with the ſtate of marriage: an example very rare, though ſometimes found in the Church of Chriſt, as an extraordinary effect of the power of

divine

divine grace: but never yet heard of any where elſe, but in the true Church of Chriſt.

GOD was pleaſed, in reward of ſo many virtues, to beſtow upon him, even in this life, many wonderful favours; and in particular the gifts of prophecy and miracles. He ſaw in ſpirit, whilſt he was one day hearing Maſs, the unhappy death of *Swain* King of *Denmark*, who was upon the point of invading *England* with a formidable fleet; but ſlipt into the ſea, when he was going on board, and was drowned: which the Saint diſcovered to his friends the very day it happened. Another time he ſaw our Saviour on the altar, in the time of the Maſs, with a ſmiling countenance giving him his benediction, which was alſo ſeen at the ſame time by *Leofric* the good Earl of *Mercia*. He foretold many things to come, as for inſtance, the quarrels and unhappy ends of *Toſti* and *Harold*, the ſons of *Godwin*; the conqueſt of *England* by the *Normans*, &c. And when earl *Godwin*, charged by the King with having been acceſſary to his brother *Alfred*'s death, wiſh'd the morſel he was going to take might be his death, if he was guilty; the Saint made the ſign of the croſs on it; and he eſſaying to ſwallow it, was choaked by it. This Saint alſo firſt received the gift of curing the *king*'s *evil*,* a grace which has ever ſince been entailed on his ſucceſſors. A poor *Iriſhman*, who was entirely a cripple, and could only crawl upon his hands and knees, had an inſtinct from God that he ſhould recover his limbs, if he were carried by the King to the church of St. *Peter*: the humble Saint refuſed not to comply with the beggar's petition, but taking him upon his ſhoulders, laid him down before the altar: and the poor man was perfectly cured upon the ſpot. Another, who had been a long time blind, had a dream that he ſhould recover his ſight, if he waſhed his eyes with the water in which the King had waſhed his hands: upon which he was led to the palace,

* St. *Edward*, ſays Dr. *Heylin*, (help to *Engliſh* hiſtory, p. 38.) was the firſt that cured the diſeaſe, call'd the *king's evil*; leaving the ſame hereditary to his ſucceſſors. As to his *ſucceſſors*, it is certain at leaſt, that not long after the conqueſt, our kings practiſed touching for the evil: for *Peter* of *Blois*, archdeacon of *Bath*, who flouriſhed under king *Henry* the ſecond, mentions this practice in one of his epiſtles. It is alſo evident, from the records of the *Tower*, that king *Edward* the firſt, anno 1272, *&c.* gave golden medals to thoſe whom he touched for that diſeaſe. This practice was continued by the kings of *England*, even after the change of religion, down to the revolution in 1688; only with this difference, that queen *Elizabeth*, king *James* I. and the two *Charles*'s, omitted the ſign of the croſs, with the prayer uſed on that occaſion; which was reſumed by king *James* II.

lace, and deſired one of the officers to acquaint the King with it. The great humility of the Saint, was the cauſe that he was diſpleaſed with the propoſition; alledging that it was a folly to imagine ſuch a ſinner as he, ſhould have ſuch miraculous gifts; and that no credit was to be given to dreams: however, after the King was gone to Maſs, ſome of the ſervants ſent for the blind man, and waſhed his eyes with ſome water which the King had uſed, and he immediately recovered his ſight: the report of which miracle being ſpread abroad, another man, a citizen of *Lincoln*, who had been three years blind, procuring in like manner ſome of the water in which the Saint had waſhed his hands, was alſo inſtantly cured. Divers other miracles, as well with regard to opening the eyes of the blind, as cures in other kinds, partly during the life time of the Saint, and much more after his death, may be found in the writers of his life, which for brevity ſake I paſs over.

THE Saint, upon his reſtoration to the throne, was not unmindful of the vow he had formerly made, of a pilgrimage to the monument of St. *Peter*, and was determined to put it in execution: but he met with ſo great oppoſition from the whole nation (which could not bear to have their good King ſo long abſent from them) that he was obliged to refer the caſe to the pope. *Leo* IX. who then ſate in St. *Peter*'s chair, and was a moſt wiſe and holy prelate, having heard and conſidered the cauſe in a council of a great many biſhops, abſolved the King from his vow, upon the condition of giving to the poor the money he would have expended in that journey, and of building a church and monaſtery in honour of St. *Peter*; which the Saint performed, by building the abbey* of *Weſtminſter*, dedicated to that apoſtle.

ST. *Edward*, beſides his extraordinary reſpect for St. *Peter*, was alſo particularly devoted to St. *John* the evangeliſt, whoſe purity he ſo diligently imitated. One day a poor ſtranger aſked him an alms for St. *John*'s ſake, when it happened he had no money about him; the King would not refuſe relief to one that aſked in his patron's name; and therefore gave him by way of alms a gold ring off his finger. Sometime after this, two *Engliſh* pilgrims in their way to (or from) *Jeruſalem*, being benighted, and having quite

* There was long before, a church and monaſtery of St. *Peter* at *Weſtminſter*, built by King *Sebert*, ſoon after the coming of St. *Auguſtine* into *England*; and, as divers hiſtorians affirm, at that time conſecrated by the apoſtle himſelf: which being by length of time, and various calamities, gone to ruin, was rebuilt by our Saint. See *Dugdale*'s monaſticon. Tom. I. p. 55, &c.

quite loſt themſelves, ſo as not to know which way to turn, met with a venerable old man, who put them in their way, and aſſured them of a ſafe return to their own country; and that he would be their guide for their King's ſake: for, ſaid he, I am the beloved Diſciple of Jeſus Chriſt, and your King is dear to me, by reaſon of his chaſtity: and that he may have no doubt of what you ſhall relate to him from me, reſtore him this ring, which he gave me one day, when I aſked him an alms under a ſtranger's habit; and tell him, that the time of his death draws nigh; that I will viſit him in ſix months time, and then we ſhall forever be together, and follow the unſpotted Lamb wherever he goes. The pilgrims, after their return,* brought both the † ring and the meſſage to the King, who received it with tears of joy and thankſgiving, and ſhortly after fell ſick of that illneſs of which he died; or to ſpeak more properly, which opened to him the gates of true and everlaſting Life.

IN the extremity of his illneſs he lay without ſpeech, as dead, for the ſpace of two days; and then coming to himſelf, as one awaking out of a deep ſleep, he declared in preſence of the Queen, and ſeveral of the chief men of the Kingdom, what he had ſeen and heard in this extaſy, with regard to the calamities that were immediately falling upon the nation for its ſins; which the event proved to be exactly true. After this, finding his end to draw near, he recommended the Queen to *Harold* her brother, and the other nobles; and after having very much praiſed her goodneſs and virtue, declared before them all, that ſhe had lived with him, as God beſt knew, no otherwiſe than as his ſiſter. Then having received the viaticum of the ſacred body of our Lord, ſeeing all that were about him in tears, and more eſpecially the Queen, he ſaid to her, "Be not grieved, my dear child, for "me, I am going to live, and not to die: I am going out of the land of "the

* Some writers tell us, theſe pilgrims were miraculouſly brought home in their ſleep, after receiving this ring; and were ſurpriſed when they awaked, to find themſelves in *England*. See *Seymour*'s ſurvey of *London* and *Weſtminſter*, in his account of the abbey.

† This ring was for a long time kept with reverence in *Weſtminſter-Abbey*; and found to be of great benefit to many, in curing the falling ſickneſs: hence the ſucceeding Kings took occaſion of bleſſing many rings, every year on *Good-friday*, with certain prayers and ceremonies; which were alſo of good ſervice againſt that evil. This cuſtom continued till the change of religion; as may be ſeen in *Polydore Virgil*, Lib. 8. and *Harpsfield*, Sec. xi. ch. 3.

" the dying, to enjoy, as I hope, the good things of my Lord and Ma-
" ſter in the land of the living," After which he gave himſelf up intirely into the hands of God; and full of faith and hope, armed by the grace of the divine ſacraments, paſſed to a better life on the 4th of *January*, an. 1066, after having reigned upon earth twenty-three years and ſix months. He was buried in St. *Peter*'s church at *Weſtminſter*, as he had deſired, where innumerable miracles were wrought at his tomb. Six and thirty years after his death, his coffin being opened in the preſence of the Biſhop of *Rocheſter*, and divers other perſons of credit and piety, there iſſued ſo ſweet an odour from it, that it perfumed the whole church: the cloaths alſo in which he was buried were as freſh and new, as on the day of Interment; his body intire and uncorrupt, and as flexible, as when he was alive. He was canonized by Pope *Alexander* III. anno 1161: his feſtival was appointed to be kept throughout the kingdom on the 5th of *January*, and his tranſlation on the 13th of *October*.

January 6. St. *PETER*, Abbot.

From S. *BEDE*. Lib. I. Chap. 33.

HE was a *Roman*, a worthy diſciple of St. *Gregory* the great, and one of thoſe that were ſent by this holy Pope, with St. *Auguſtine* our Apoſtle, upon the *Engliſh* miſſion. After the converſion of King *Ethelbert*, when this Prince erected and endowed the monaſtery of St. *Peter* and St. *Paul*, near the city of *Canterbury* (the firſt of all that were founded in the *Engliſh* nation) no one was judged more proper to be the firſt Abbot of this new eſtabliſhment than our Saint. Of which office, after he had for ſome time worthily diſcharged himſelf, God, who makes all the elements ſubſervient to his decrees; and who having his ſervants in his hands, takes them to himſelf by ſuch means, and at ſuch times, as in his wiſdom he ſees moſt proper, was pleaſed he ſhould be ſent over to *France*, about ſome eccleſiaſtical affairs; and on that occaſion ſhould be caſt away, and drowned in a bay not far from *Boulogne*, anno 607.

His body was obſcurely buried by the inhabitants of that coaſt. But almighty God, to make known to the world the eminent virtue of his ſervant, cauſed a heavenly light to appear every night over his grave, till the neighbouring people obſerving it, and finding upon inquiry how great and holy a man he was, took up his body, and tranſlated it to *Boulogne*, and buried it with great honour in the church of that town. His memory is celebrated in the *Gallican* martyrology, on the 30th of *December*, but in the *Engliſh* on the 6th of *January*. His ſucceſſor in the adminiſtration of the abbey, was *John*, one alſo of the firſt companions of our Apoſtle: after whom that monaſtery was ſucceſſively ruled, till near the time of the coming of St. *Adrian*, by four holy Abbots, all *Romans*, and diſciples of St. *Gregory*; viz. *Ruſinianus*, *Gratioſus*, *Petronius*, and *Nathanael*; all ſent by that great man, either with St. *Auguſtine*, or with St. *Mellitus*; and all worthy of ſo excellent a maſter.

Jan. 7. St. *CEDDA* or *CEDD*, Biſhop.

From venerable *BEDE*, Lib. III. Chap, 21, 22, 23, &c.

ST. *Cedda* was a native of the kingdom of the *Northumbers*, and had his education in the famous monaſtery of *Lindisfarne* or *Holy-Iſland*, founded by the great St. *Aidan*. In this ſolitude, retired from the noiſe and diſtractions of the world, he learnt from that excellent maſter the ſcience of the Saints: in which he made ſo great a progreſs, as not only to be eſteemed worthy of the prieſtly dignity, but alſo to be pitched upon, amongſt ſo many other ſervants of God, as flouriſhed at that time in the kingdom of the *Northumbers*, as moſt proper to be ſent to carry the word of life, firſt to the * *Midland Engliſh*, and afterwards to the *Eaſt Saxons*, inhabiting *Eſſex* and *Middleſex*.

To

* The *midland Engliſh*, or *Middilangli*, as they are called by St. *Bede*, are diſtinguiſhed by this hiſtorian from the *Mercians*; they inhabited *Leiceſterſhire* [according to *Uſher*] and perhaps ſome other adjacent countries, and were at this time given by King *Penda* to his ſon *Peada*.

To the former of theſe miſſions he was ſent, upon King *Peada*'s embracing the chriſtian faith, in company with three other holy Prieſts; of whom our venerable hiſtorian writes as follows, Lib. iii. Chap. 21. "He "(*Peada*, the ſon of King *Penda*) was baptized by Biſhop *Finan* (of *Lin-*"*disfarne*) with all his companions and ſoldiers, and their ſervants, that "came along with him, at the King's (*Oſwy* of *Northumberland*) famous "country ſeat, called *Atwall* (or *Walton*) and having received four Prieſts, "who for their erudition and godlineſs of life, were eſteemed fit to teach "and baptize his nation (the *Midland Engliſh*) he returned home with "much joy. Theſe Prieſts were *Cedda* (our Saint) *Adda*, *Betta*, "and *Diuma*, the laſt of them was by nation a *Scot*, and the others "*Engliſh*.... Theſe arriving in the province, with the Prince, diligently "preached the goſpel, and were willingly hearkned to by the people: and "many, as well of the nobility as of the common ſort, renouncing the "filth of idolatry, were daily baptized. Nor did King *Penda* obſtruct the "preaching of the word among his people, that is, the *Mercians*, if any "were willing to hear it. But he hated and deſpiſed ſuch, as having re-"ceived the faith of Chriſt, did not live up to their faith, ſaying, that "*ſuch wretches deſerved to be deſpiſed, who would not obey their God, in* "*whom they believed.*"

In this midland miſſion our Saint was labouring with great ſucceſs, when he was called away to be ſent upon another holy expedition amongſt the *Eaſtern Saxons*. For *Sigbercht* or *Sigebert* the King of that province, viſiting *Oſwy* the King of the *Northumbers*, was by that religious Prince (who omitted no opportunity of exhorting his friends to embrace the true way of ſalvation) induced to ſubject his neck to the ſweet yoke of the faith and law of Chriſt; and was baptiſed by Biſhop *Finan:* and "being now become, "ſays venerable *Bede*, lib. iii. c. 23. a citizen of the eternal Kingdom, "returned to the ſeat of his temporal Kingdom; requeſting of King *Oſwy*, "that he would ſend him ſome teachers, who might convert his nation "to the Faith of Chriſt.... who ſending into the province of the *Midland* "*Engliſh*, called to him the man of God *Cedda*, and giving him another "Prieſt for his companion, ſent them to preach to the nation of the *Eaſt* "*Saxons*; where, when after travelling through all the country, they had

" gathered a numerous Church to our Lord, *Cedda* returned to the Church " of *Lindisfarne*, to confer with Biſhop *Finan*; who finding how ſucceſs- " ful he had been in the work of the Goſpel, made him Biſhop of the " Church of the *Eaſt Saxons*; calling to him two other Biſhops to aſſiſt " at the ordination. *Cedda* having received the epiſcopal degree, returned " to his province; and purſuing the work he had begun with more ample " authority, built Churches in ſeveral places, and ordained Prieſts and " Deacons to aſſiſt him in preaching the Word, and adminiſtring Bap- " tiſm, eſpecially in the city called, in the language of the *Saxons*, *Ythan-* " *ceſter*, (formerly *Othona*, a town of note, now ſwallowed up by the ſea) " ſeated on the bank of the river *Pante* [*Froſhwell*]. He did the like in " another city called *Tillaburg* [*Tilbury*] near the river *Thames*. In both " theſe places he gathered (religious) * communities of devout ſervants of " our Lord, whom he inſtructed in the diſcipline of a regular life, as far " as thoſe rude people (ſo lately reclaimed from paganiſm) were at that " time capable of learning."

BUT our Saint did not confine his apoſtolick labours to the province of the *Eaſt Saxons*, or his dioceſe of *London*, the capital of that province; he went ſeveral times, as we learn from St. *Bede*, Chap. 23. to viſit his countrymen on the north ſide of *Humber*, and to make exhortations to them. Here *Edilwald*, the ſon of King *Oſwald*, who reigned amongſt the *Deiri* (*Yorkſhire*) " finding him an holy, wiſe and good man, deſired him " to accept of ſome poſſeſſions of lands to build a monaſtery, to which the " King might reſort to offer his prayers to our Lord, and hear the word " of God, and where he might be buried when he died; faithfully believ- " ing he ſhould receive much benefit by the prayers of thoſe who were to " ſerve God in that place. The King had before with him a brother of " the ſame holy Prelate, called *Celin*, a man of great piety, who being a " Prieſt, was wont to adminiſter to him and his family the word, and the " ſacraments of Faith; by whoſe means he chiefly came to know and love " the Biſhop. St. *Cedda* therefore complying with the King's deſires, choſe " himſelf a place to build a monaſtery among the craggy and remote moun- " tains,

* Theſe monaſteries of *Ythanceſter* and *Tilbury*, in all appearance, were deſtroyed by the *Danes* in the ninth century; for we find no further mention of them in hiſtory.

" tains, which ſeemed fitter to be a retreat for robbers, or lurking-place for " wild beaſts, than a habitation for men. Now the man of God being " deſirous, firſt by prayers and faſting, to cleanſe the place from the filth of " crimes formerly committed there, and ſo to lay the foundations of the " monaſtery, requeſted of the King that he might abide there in prayer the " whole *Lent*, then at hand. Which being granted, he, according to the " eccleſiaſtical cuſtom, kept faſt till the evening every day (except *Sundays*) " and then contented himſelf with a ſmall portion of bread, one egg, and " a little milk mingled with water: for he ſaid ſuch was anciently the cu- " ſtom of thoſe from whom he had learnt * the rule of regular diſcipline, " to conſecrate firſt to the Lord, by prayers and faſting, the places which " were given them for building of monaſteries or churches.

" Now when ten days of the *Lent* remained, one came to call him " to the King. He therefore, to the end ſo religious a work ſhould not be " intermitted for the King's affairs, deſired his Prieſt *Cynibil*, who was alſo " his own brother, to continue there the devotions which he had piouſly " begun; whereto he willingly condeſcended. And thus the full time of " prayer and faſting being completed, he built there a monaſtery called " *Leſtingau*, and inſtructed his diſciples there with ſuch religious inſtitutes " as were practiſed at *Lindisfarne*, where he had been brought up."

AFTER this, he returned to his biſhoprick amongſt the *Eaſt Saxons*, where he diligently carried on the work of God; yet ſo as to keep alſo the ſuperintendency over the monaſtery of *Leſtingau*, over which he placed ſuperiors, and which he viſited from time to time. Not long after this, King *Sigebert*, who ſaw with joy the great progreſs the goſpel made amongſt his people by the preaching of St. *Cedda*, was, by the inſtigation of the common enemy of all good, baſely murder'd by two of his own kinſmen; who could alledge no other reaſon for what they had done, but that they hated him, becauſe he was too much inclined to mercy, and too eaſy in forgiving his enemies. A death which might have entitled him to ſome ſhare in the glory of the Martyrs, had not there been a former fault of his which drew this puniſhment upon him from divine juſtice. The matter is thus related by our venerable hiſtorian.

" ONE

* The diſciples of St. *Columba*, under whoſe rule he had been educated at *Lindisfarne*.

" ONE of thoſe Earls who murder'd him, had before contracted an " unlawful marriage, which St. *Cedda* not being able to prevent or amend, " he excommunicated him; forbidding all under his charge to enter into " his houſe, or eat with him. Which prohibition the King not regarding, " being invited by the aforeſaid Earl, went to a banquet at his houſe. Upon " his return the holy Biſhop met him, whom as ſoon as the King ſaw, he " began to tremble; and lighting from his horſe, proſtrated himſelf at his " feet, begging pardon for his offence. The Biſhop touched the king as " he lay before him with the rod, which he held in his hand, and with " an epiſcopal authority ſaid to him, *I tell thee, O King, becauſe thou* " *wouldſt not refrain from the houſe of that wicked excommunicated perſon,* " *thou thyſelf ſhalt die in that very houſe.* And ſo it happened."

SIGEBERT was ſucceeded in the kingdom by *Suidhelm* the ſon of *Sexbald*, whom St. *Cedda* regenerated to Chriſt by baptiſm, *Ethilwald* King of the *Eaſt Angles* receiving him as godfather from the ſacred font. *Suidhelm* began to reign in 661, and St. *Cedda* continued his apoſtolick labours during his reign, till 664, when he was preſent at the famous conference or ſynod of *Streneſhalch*, touching the canonical obſervation of *Eaſter*; to which he conformed himſelf with all the reſt of the *Engliſh*, upon hearing the arguments of St. *Wilfrid*, tho' he had been brought up in the *Scottiſh* obſervation of that feſtival, followed at that time by the Monks of *Lindiſfarne*. Our Saint does not ſeem to have long ſurvived this ſynod; for the great mortality or plague ſoon ſucceeding, the holy Prelate going to viſit his beloved ſolitude of *Leſtingau*, was there taken with the contagion, which put an end to his mortal life, and ſet his holy ſoul looſe from the priſon of the body to take her flight to the regions of eternal light and peace. " He " was at firſt buried abroad; but not long after, a Church of ſtone being " built in the ſaid monaſtery, dedicated to the honour of the Bleſſed Vir- " gin, mother of our Lord, his body was removed, and laid at the right " hand of the altar." He had three brothers eminent for ſanctity, and all Prieſts, *Celin*, *Cynibel*, and *Chad*, who governed the monaſtery of *Leſtingau* after the death of his brother, and was afterwards conſecrated Biſhop; of whom we ſhall treat on the 2d of *March*.

VENERABLE

VENERABLE *Bede* adds, that the Religious, whom St. *Cedda* had left behind him in the province of *Eſſex*, hearing their holy father was dead, about thirty of them leaving their native country repaired to the monaſtery of *Leſtingau*, being deſirous to live and die where he had died, and to be buried with him. They were willingly received by their brethren there, but did not long ſurvive their holy father, being all carried off by the ſame peſtilence, (which made at that time great havock in all places) excepting one little boy, who, as it was conſtantly believed, was preſerved from death by the prayers of the Saint: for it was afterwards found out that he had not been baptiſed; which made his preſervation the more remarkable, by delivering him from an eternal as well as temporal death. He lived to be a holy Prieſt, and by his labours and preaching brought many ſouls to God. This monaſtery of *Leſtingau*, founded by St. *Cedda*, flouriſhed for ſome time in great ſanctity; but was afterwards deſtroyed by the pagan *Danes*, when they ravaged thoſe parts; inſomuch, that we know not at preſent ſo much as the place where it ſtood.

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Jan. 8. St. *NATHALAN*, Biſhop.

HE is honoured on this day in the breviary of *Aberdeen*; but we know few particulars of his life. He is ſaid, whilſt yet a ſecular, to have given all he poſſeſſed to the poor, and to have addicted himſelf to manual labours. Being made Biſhop, on account of his eminent virtues, he built divers Churches in the dioceſe of *Aberdeen*, and there at length concluded a Saint-like life with a happy death, at a place called *Tullicht*.

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Jan. 9. St. *BRITHWALD*, Archbishop.

From St. *BEDE*, Lib. V. Chap. 9 and 24; and the Antiquities of *Glastenbury*.

BRITHWALD or *Berethwald* was, as some authors say, of the blood-royal of the Kings of *Mercia*, and son to a brother of King *Ethelred*; but for the love of heaven he renounced all his worldly pretensions, and consecrated himself to God in solitude. He is said to have been first a Monk, and then Abbot of *Glastenbury*, and the first of the *English* nation that presided there, the Abbots before that time having all been *Britons*. St. *Bede* makes no mention of this, but tells us he was Abbot of the monastery of *Raculf* or *Reculver* in *Kent*; to which place some suppose him to have retired from *Glastenbury*, out of humility, and the love of a stricter solitude; though both the King [of the *West Saxons*] and the Bishop of the diocese did earnestly oppose his removal. However, so bright a light could not long lie hid; but was quickly discovered, and placed on the most eminent candlestick of all *Britain*: for upon the death of St. *Theodore*, Archbishop of *Canterbury*, he was elected, and even compelled to succeed in that See.

ST. *Bede* writing of him on this occasion, informs us, that he was a man, though not so learned as his predecessor, (who was the greatest scholar of his age) yet well versed in the scriptures, and in ecclesiastical and monastical discipline. He was elected in the year 692, and consecrated the following year, by *Godwin* Archbishop of *Lyons*. He held the See of *Canterbury* near thirty-eight years, giving great examples of pastoral zeal and piety; and during that time assembled divers synods, for regulating discipline, and correcting abuses in several parts of *England*. At length, full of years and merits, he departed to our Lord, *January* 9, anno 731. His virtues and miracles were recorded by *Goscelin* a Monk, in his lives of the first Archbishops of *Canterbury*, as we learn from *William* of *Malmesbury*, in

in his hiſtory of the *Engliſh* Biſhops. He was ſucceeded in the See of *Canterbury* by St. *Tatwine*.

THERE was alſo another holy Prelate of this name, who flouriſhed about three hundred years after; and from a Monk of *Glaſtenbury* was made Biſhop of *Wilton*, upon the tranſlation of *Alfric* to the See of *Canterbury*, anno 996. He governed that Church many years, much renowned for the ſanctity of his life. This is he who is mentioned in the life of St. *Edward the Confeſſor*, on occaſion of his viſion touching the future ſtate of *England*. His name is recorded in the *Engliſh* martyrology on the 22d of *January*; where, by miſtake, he is called Biſhop of *Wincheſter*. He is ſtiled *Vir Sanctiſſimus*, *a moſt Holy Man*, in the leſſons of the office of St. *Edward* in the *Roman* breviary.

St. *ADRIAN*, Abbot.

From St. *BEDE*, Lib. IV. Chap. 1. and Lib. V. Chap. 21.

ST. *Adrian* was an *African* by birth, by profeſſion a Monk, eminent for his learning and piety, and Abbot of a monaſtery called *Nirida*, not far from *Naples*, about the year of Chriſt 668. At this time the See of *Canterbury* had been vacant four years, from the death of Archbiſhop *Deuſdedit*; *Wigard*, who was elected to ſucceed him, dying at *Rome* before he could be conſecrated. To fill up this vacancy, *Vitalian*, who then ſat in the chair of St. *Peter*, caſt his eye upon *Adrian*, being a man, ſays my Author, exceedingly well verſed in holy writ, knowing in monaſtical and eccleſiaſtical diſcipline, and perfectly ſkilled in the *Greek* and *Latin* tongues. Him therefore he ſent for, and enjoined him to accept of epiſcopal ordination, and to repair into *Britain:* but the humble Abbot (as much afraid of this dignity, as too many others are ambitious of it) anſwer'd, he was unworthy of ſo high a degree; but could recommend another much better qualified than himſelf, both by learning and age, for ſo ſublime a charge, *viz.* a certain

Monk named *Andrew*, who was ſpiritual father in a monaſtery of religious Virgins near adjoining. This good man, upon examination, was acknowledged by all worthy of a biſhoprick; but he excuſed himſelf, alledging his corporal infirmities. And thus the holy Abbot *Adrian* was again urged to accept of the dignity; who humbly begged a ſhort reſpite, to the end he might try whether he could not find one more proper for that employment.

THERE was at that time in *Rome* a Monk called *Theodore*, well known to our Saint, a native of *Tarſus* in *Cilicia*; a man excelling both in ſecular and divine literature, and withal very pious in converſation, and venerable for his age, being ſixty-ſix years old. Him therefore the holy Abbot preſented to the Pope, to be ordained Archbiſhop of *Canterbury*, and obtained his deſire; but upon condition he ſhould go with him into *England*, as well to conduct him in the way, having already on different occaſions made two journeys into *France*; as alſo to be his aſſiſtant in the goſpel, and to watch over his conduct, leſt he, being brought up in the *Eaſt*, might introduce in *England* any cuſtoms contrary to the diſcipline of the *Weſtern* Churches. *Theodore* therefore was ordained Archbiſhop by Pope *Vitalian*, in 668, and then ſet out upon his journey, accompanied with our Saint and St. *Bennet Biſcop*. They paſſed the winter in *France*; where *Theodore* ſtaid for ſome time with *Agilbert* Biſhop of *Paris*, as one well qualified to inſtruct him concerning the ſtate of the *Engliſh* Church, having been before Biſhop of *Wincheſter*: but *Adrian* went to *Emmeſenon*, and afterwards to *Faro*, Biſhops of *Meaux*, and was entertained by them. The following year they arrived in *England*, after the holy Abbot had been for a while detained by *Ebroin*, the Maire of the palace, upon a groundleſs ſuſpicion that he was ſent by the Emperor to treat with the Kings of *Britain* of matters that might be prejudicial to the *French* Kingdom. The Pope, at their departure from *Rome*, had given his inſtructions to the Archbiſhop to provide a convenient reſidence in his dioceſe for his holy companion, where he, with his religious that attended him, might abide; and accordingly he gave him the government of the monaſtery of St. *Peter* and St. *Paul* [afterwards called St. *Auguſtin*'s] near *Canterbury*, where the Archbiſhops were uſually buried.

OUR

OUR Saint no ſooner arrived in *England*, but he applied himſelf diligently to the work of our Lord; accompanying the Archbiſhop in his progreſs throughout the whole Iſland, and with great zeal and labour aſſiſting him, as well in teaching and inſtructing the people in all the rules of a chriſtian life, and the right way of eternal ſalvation; as in eſtabliſhing every where eccleſiaſtical diſcipline, and the canonical obſervance of *Eaſter*. And foraſmuch as they were both of them very knowing, in all kind of literature, they gathered a numerous congregation of diſciples, into whoſe minds they not only inſtilled the waters of the ſaving knowledge of the things of God, and of the holy ſcriptures and chriſtian doctrine, but alſo inſtructed them in other uſeful ſciences, and taught them the learned languages: ſo that, as we learn from St. *Bede*, Lib. iv. Chap. 2. there remained, in his time, ſeveral of their diſciples who were as perfect in the *Latin* and *Greek* as in their native language. This venerable hiſtorian adds, that there had never before been more happy times in *England* ſince the *Saxons* arrived here; for the Kings that governed the land, were both valiant and religious; and the generality of the people was diſpoſed to hearken to the happy tidings of eternal ſalvation, and to raiſe their deſires above this earth and its tranſitory toys, to that only true life that never ends; which was ſo feelingly and effectually preached to them at this time by theſe holy men: who, beſides their preaching the word of life to all men, were ever ready to teach divine learning to as many as were deſirous of it. And many great men they had for their diſciples; amongſt whom are particularly celebrated, St. *Aldhelm*, *Tobias* Biſhop of *Rocheſter*, *Oſtfor* Biſhop of *Worceſter*, and *Albinus*, who ſucceeded our Saint in the Abbey of St. *Auguſtin*; to whom ſome have joined St. *John* of *Beverley*, and venerable *Bede* himſelf.

TO conclude: After this holy Abbot had for nine and thirty years illuſtrated *England* by his bright virtues and heavenly doctrine, he went to our Lord, in a good old age, on the 9th of *January*, anno 710. He was buried in the Church of his monaſtery, where God was pleaſed to honour his memory by divers miracles, recorded by *Goſcelin* the Monk, (quoted by *William* of *Malmeſbury* in his hiſtory of the Prelates of *England*) and by *Capgrave* in his life.

St. *FILAN* or *FOILAN*, Abbot.

HE was honoured of old (on the 9th of *January*) both in *Scotland* and *Ireland*, on account of his great ſanctity and miracles. He flouriſhed in the ſeventh or eighth century; and exchanged his mortal life for a happy immortality, in the ſolitude of *Sirach*, not far from *Glendarchy* in *Scotland*. His mother *Kentigerna* was alſo a woman of great virtues, and honoured after her death for a Saint. The *Scottiſh* hiſtorians attribute to the prayers of St. *Filan* a memorable victory obtained by their King *Robert Bruce*, over a numerous army of *Engliſh*, at *Bannocborn*, anno 1314, in the reign of *Edward* II. of *England*, who narrowly eſcaped their hands that day, being obliged to paſs the *Tweed* in a boat, with one only companion. We can give no further particulars of this Saint, becauſe his acts have either been loſt before, or deſtroyed by the blind zeal of the *Scottiſh* reformers; which has alſo been the caſe of many other Saints of that nation: which obliges us to be often ſhorter than we could have wiſhed in treating of them.

Jan. 11. St. *EGWIN*, Biſhop.

From *William* of *Malmesbury*, Lib. IV. *de Pontif. Angl.* *Harpsfield*, Sæc. VIII. Chap. 15 and 18. And the Author of his Life in *Capgrave*.

ST. *Egwin* was of a princely extraction, being of the blood-royal of the *Mercian* Kings; but from his youth he learnt to prefer the poverty and humility of the croſs of Chriſt before all worldly grandeur and riches. Deſpiſing therefore the world, and all its pleaſures, and giving himſelf up to the meditation of heavenly things, he determined to chuſe

chuſe God for his inheritance in the eccleſiaſtical ſtate, and to devote himſelf entirely to the ſervice of his divine Majeſty. Having therefore given great edification in the inferior orders, he was regularly promoted to the prieſtly dignity; in which he behaved himſelf in ſuch manner, that upon the death of the holy Prelate *Oſtfor*, (who from a Monk of the monaſtery of St. *Hilda*, and a diſciple of St. *Theodore*, had been made Biſhop of *Worceſter*) at the earneſt and unanimous deſire both of the clergy and of the laity, though with great repugnance and oppoſition on his own part, he was compelled to fill up that vacancy, *anno* 692.

IN this dignity he perfectly fulfilled every part of the duty of a zealous and vigilant Paſtor; preaching to his people continually, both by word and example, the narrow way that leads to life; and effectually moving them to a thorough converſion from all their evil ways, and to a penitential life. His charity was not confined to the *Souls* of his flock: he was alſo ever ready to aſſiſt them in their corporal neceſſities by all kinds of works of mercy; for he was truly a father to the poor, to orphans and to widows: wonderfully affable to all, and wonderfully humble. What time he could ſpare from the duties of his function, and his preaching, in which he was very aſſiduous, he employ'd in prayer, and in reading and meditating on the holy ſcriptures. He did nothing of moment without taking counſel, and was ever wiſe and religious in giving counſel; being much conſulted, by reaſon of his ſanctity and heavenly prudence, not only by private perſons, but alſo by Kings themſelves.

YET, notwithſtanding the great virtues of this holy Prelate, (as croſſes and perſecutions are commonly the means by which God is pleaſed to perfect his ſervants, and give them occaſion of greater merit) we are told by the author of his life in *Capgrave*, that in the beginning of his adminiſtration he incurred the diſpleaſure of the generality of his flock, by reaſon of his zeal and conſtancy in reproving vice, and eſpecially in oppoſing himſelf to certain heatheniſh practices and ſuperſtitions, (to which theſe people but lately converted to the faith, were ſtill addicted) and to their inceſtuous marriages, and other abuſes. The perſecution raiſed againſt him on this occaſion is ſuppoſed to have been the cauſe of his firſt journey to *Rome*, where he went not only to juſtify himſelf to the Pope, but alſo to pour

forth

forth his prayers to God for himſelf and his people at the tombs of the Apoſtles: and that this pilgrimage might be more laborious and penitential, we are informed by *William* of *Malmeſbury*, (quoting more ancient hiſtory) that at his ſetting out he put on iron chains and ſhackles on his legs, and flung the key, by which they were faſten'd, into the river, [the *Severn*, or as others ſay the *Avon*] declaring, in the preſence of a great many, that he would not think himſelf ſecure of the pardon of the ſins of his youth, till that key was reſtored to him, or his chains otherwiſe looſed, by ſupernatural power. He performed this journey with great pain and difficulty; and as he was returning home, in the paſſage between *France* and *England*, according to *Malmeſbury*, [others ſay this happened to him whilſt he was at *Rome*] a fiſh was taken, in the belly of which was found the key which he had before flung into the river, and which being brought to him, he therewith unlocked his ſhackles; and taking this wonderful event as an extraordinary token of divine favour, and an indication that the bands of his ſins were diſſolved, he returned home to his dioceſe with joy; and found his flock now better diſpoſed than before to profit by his inſtructions.

ONE of the moſt remarkable paſſages in the hiſtory of this holy Prelate is the viſion he had of the bleſſed Virgin *Mary*, and his founding thereupon the famous *Abbey of *Eveſham*. The fact is thus related by ancient records: There was in the territory of *Worceſter* a little country church, built formerly, as it may be thought, by the *Britons*, in honour of this Queen of Virgins: the place where it ſtood was wholly uncultivated, and almoſt unpaſſable by reaſon of the thorns and briars: this church and place was much frequented by our Saint, pleaſed with the ſolitarineſs of it: here, when he could withdraw himſelf from the crowd, he loved to employ his leiſure hours, and paſſed ſometimes whole days and nights in faſting and prayer. In this place, one day, when he was intent on his ſpiritual exerciſes, the bleſſed Virgin appeared to him brighter than the ſun, accompanied by two other heavenly Virgins; bearing in her hand a book

* This Abbey of *Eveſham* in *Worceſterſhire* was one of the moſt conſiderable in the Kingdom, the Abbot ſitting as a Peer in the houſe of Lords. It was valued at the time of the general ſuppreſſion at 1863 *l.* 12 *s.* 9 *d.*

book and a croſs, with which ſhe gave him her benediction: the viſion quickly diſappeared, but left in the ſoul of the Saint a great joy, and a certain conviction that it was the will of God a church and monaſtery ſhould be there built in honour of the bleſſed Virgin; which he accordingly accompliſhed, by the help of *Coenred* King of the *Mercians*, and placed there a congregation of Monks, to ſerve our Lord night and day. After which, he undertook, as it is ſaid, a ſecond journey to *Rome*, to obtain of Pope *Conſtantine* privileges for this monaſtery: which journey he made in the company of *Coenred* or *Kenred* King of the *Mercians*, and of *Offa* King of the *Eaſt Saxons*; who were both ſo happy and ſo wiſe as to give up their temporal principalities in exchange for an eternal Kingdom: to which the former may be ſuppoſed to have been not a little incited by the unhappy death of one of his officers, who having put off for a long time his repentance and confeſſion, to which this pious Prince had often exhorted him, was overtaken by a mortal diſtemper, in which his ſoul was terrified with a frightful viſion of devils, who laid all his ſins before him in ſuch filthy colours, that he died in deſpair. The hiſtory may be ſeen at large in venerable *Bede*, Lib. v. Chap. 14.

BUT to conclude the hiſtory of our Saint: After having for about twenty-four years moſt worthily adminiſtred the See of *Worceſter*, he concluded a holy life with a holy death. God was pleaſed to exerciſe and purify him, before he took him to himſelf, with a long illneſs, in which he remitted nothing of his uſual devotions and penitential auſterities; but night and day applied himſelf to prayer and ſinging the praiſes of his Maker; faſting often, lying in aſhes, and uſing a more rough hair-ſhirt than that which he had formerly been accuſtomed to (for from his youth he had always worne a hair-ſhirt). Before his *exit*, he called together his Monks, and other diſciples; and having exhorted them to perſeverance in the way of truth and perfection, which he had taught them both by word and example, and to deſpiſe the tranſitory felicity of this world, he left this mortal life on the 30th of *December*, anno 717; and was buried in his monaſtery of *Eveſham*. His body was tranſlated to a more honourable place, as we learn from the annals of the Church of *Worceſter*, (publiſhed in *Anglia Sacra*)

anno

anno 1183; probably on the 11th of *January*, on which day his feſtival is marked in divers martyrologies. He was illuſtrious for miracles both alive and dead.

Jan. 12. St. BENNET BISCOP, Abbot.

From his Diſciple St. *BEDE*, in his Hiſtory of the Abbots of *Weremouth*.

THIS Saint was of noble extraction in the Kingdom of the *Northumbers*, and for ſome time houſhold-ſervant to King *Oſwy*, who gave him poſſeſſions in lands ſuitable to his rank and quality; but God deſigned him for greater things. He was twenty-five years old, when the divine Goodneſs gave him an utter diſtaſte for all the pleaſures of this world, and ſweetly drew him to himſelf: wherefore, forſaking his country, kindred and friends, he took a journey to *Rome*, to viſit and reverence the monuments of the Apoſtles; and to improve himſelf there in the knowledge of divine things, and in the love of God; whoſe ſweetneſs having now began to taſte, he reliſhed ſo well, that he was ever thirſting after it more and more; never to be fully ſatisfied till he arrived at the top of the hill, at the very fountain of life. At his return into *England*, *Alchfrid* ſon of King *Oſwy*, deſirous alſo to make a pilgrimage to the ſhrines of the Apoſtles, engaged *Biſcop* to accompany him thither; but the King prevented his ſon's journey, which hinder'd not the Saint from making this ſecond pilgrimage, to his own great advancement in the knowledge and love of God, which was what he moſt aimed at in all his travels.

FROM *Rome* he went to the famous monaſtery of * *Lerines*, founded by St. *Honoratus*, about the end of the fourth century, and moſt renowned

* A ſmall iſland on the coaſt of *Provence*, now called St. *Honorè*.

nowned for regular diſcipline and ſanctity. Here our Saint received the monaſtick tonſure, made his religious vows, and for the ſpace of two years exerciſed himſelf in all the regular practices of devotion and penance. After two years, returning again to *Rome*, he was not long after ſent from thence to *England* by Pope *Vitalian*, in the company of St. *Theodore* Archbiſhop of *Canterbury*, and of St. *Adrian*. And whereas the holy Abbot *Adrian* was for a while detained in *France*; St. *Theodore* in the mean time committed to our Saint the care of the monaſtery of St. *Peter* and St. *Paul* near *Canterbury*; which charge he ſoon after reſigned to St. *Adrian*. He ſtaid for about two years in *Kent*, improving himſelf in the ſcience of the ſaints, in the company of thoſe excellent men; and then returned a fourth time to *Rome*, from whence he brought back with him a choice collection or library of the beſt of books, for the benefit of his country; as alſo divers relicks of the Apoſtles and Martyrs.

AT his return, he preſented himſelf to *Egfrid* King of the *Northumbrians*, or northern *Engliſh*, in whoſe father's court he had formerly lived; and acquainted this Prince with his call to a religious life, and his deſire of building a monaſtery, where he might gather together many devout ſouls to ſerve and praiſe the divine Majeſty; informing him withal what ſacred volumes, and what plenty of holy relicks of the bleſſed Apoſtles and Martyrs he had brought with him out of foreign countries for that purpoſe; and what care he had taken to perfect himſelf in the knowledge of eccleſiaſtical and monaſtical diſcipline. "By ſuch diſcourſes, ſays St. *Bede*, "he found ſo much favour and kindneſs with the King, that he preſently "beſtowed on him, of his own poſſeſſions, as much land as might main-"tain ſeventy families; ordering him to build thereon a monaſtery, to be "dedicated to the honour of St. *Peter*, the ſupreme paſtor of the Church: "which was accordingly performed. This monaſtery was built at the "mouth of the river *Were*, (thence called *Weremouth*) in the year 674." After this, the Saint (who was a great lover of the beauty of the houſe of God) went over into *France*, and brought back with him from thence ſkilful workmen to build for his monaſtery a Church of ſtone, according to the *Roman* faſhion, which he much affected. He alſo invited over

from thence glaziers, to make glaſs-windows for his Church and upper galleries; for the art of making glaſs was till that time unknown in *Britain*. After he had perfected his building, and ſettled his religious there in all regular diſcipline, he undertook a fifth journey to *Rome*; from whence, ſays my author, he returned loaded with abundance of ſpiritual wares, as *books*, *relicks*, *images*, &c. bringing with him *John* Abbot of St. *Martin*'s, Arch-cantor of St. *Peter*'s at *Rome*, to be maſter of church-muſick and of plain ſong in his monaſtery, according to the *Roman* manner. He alſo brought back with him a privilege obtained of Pope *Agatho*, (at the deſire of King *Egfrid)* by which his monaſtery was exempted and made free from all foreign uſurpations and oppreſſions.

THE King was ſo well ſatisfied with the zeal and induſtry of the holy Abbot, and ſo well pleaſed with the fruits that began plentifully to ſpring from this pious foundation, that he added to his former donation a ſecond gift of lands, on which our Saint built another monaſtery * on the oppoſite ſide of the ſame river, which he conſecrated to the honour of St. *Paul* the Apoſtle, ſending thither for the foundation ſeventeen of his Monks, with the holy Prieſt *Ceolfrid* for their Abbot. This monaſtery was ſeated at *Gyrwy* (now called *Jarrow)*: and it was the ſpecial care of the holy man that theſe two houſes ſhould be cloſely linked together in ſo perfect a harmony, as if they were but one and the ſame community.

THE chief diſciples of our Saint, and his principal coadjutors in the eſtabliſhment of his holy congregation, were the venerable Abbots *Eaſterwin*, *Sigfrid*, and *Ceolfrid*, all eminent ſervants of God; whoſe lives have been tranſmitted to poſterity by venerable *Bede*, (in his hiſtory of the Abbots of *Weremouth*) who had the happineſs of being himſelf committed, when but ſeven years old, to the care of St. *Bennet*, to be educated by him in the fear of God, and in monaſtick diſcipline.

OF theſe, *Eaſterwin* was of a noble extraction, had been an officer at court, and was a near kinſman of our Saint; but he was far from being puffed up with any of theſe things, or claiming any privilege, on account of

* At *Gyrwy*, now *Jarrow*, four miles from *Newcaſtle*. Both theſe monaſteries of *Weremouth* and *Gyrwy* were deſtroyed by the *Danes*. There was afterwards a ſmall priory eſtabliſhed at *Jarrow*, (in which, in *Leland*'s time, there were but three Monks) valued at the ſuppreſſion at 25 *l.* 3 *s.* 11 *d.*

of his birth or kindred, above the meaneſt of his brethren; but, on the contrary, being convinced that the true nobility of the ſoul conſiſts in humility, he joyfully embraced every occaſion of humbling himſelf in the meaneſt and moſt laborious employments of the community: and this not only when he was a private Monk, but alſo when he was advanced to the prieſtly dignity; and even when, upon St. *Bennet*'s being obliged to be ſo often abſent, he was (though much againſt his will) choſen Abbot: for he fulfilled to the letter that admonition of the wiſe man, [*Ecclus.* xxxii. 1.] *They have made thee a ruler, be not lifted up, but be thou amongſt them as one of them*; ſtill humbling himſelf upon every occaſion, ſtill mild, affable and kind to all, correcting, indeed, when diſcipline required it, but without paſſion, and perfectly obſerving all the rules of charity. His ſpeech was ſweet, his looks agreeable, his mind chearful, and his hand bountiful. He contented himſelf, when Abbot, with the common poor fare of the reſt of the Monks, and lodged in the common dormitory, even in his laſt ſickneſs, till within five days of his death. In his illneſs he ſent for all his Monks, and took his laſt farewell of them, giving to every one of them the kiſs of peace; they all the while weeping at the departure of ſo good and great a father and paſtor. He went to our Lord, whilſt his Monks were ſinging *Lauds*, in the morning of the 6th of *March*, when he was but thirty-ſix years old, and had been four years Abbot. St. *Bennet* was abſent, in his laſt journey to *Rome*, when this holy man was taken out of the world; at which time many others alſo of his Monks were carried off by a peſtilence that raged much in thoſe parts; ſo that at his return he found his monaſtery in great deſolation, by reaſon of the loſs of their good father, and of ſo many of their brethren: but this grief was in ſome meaſure qualified by the great virtues of the holy man whom they choſe Abbot in the place of the deceaſed.

THIS was St. *Sigfrid* a Deacon, "a man, ſays my venerable author, "of equal gravity and meekneſs with his predeceſſor; ſufficiently learned "in the ſcriptures, adorned with all virtues, and of wonderful abſtinence: "but as his ſoul was enriched with all graces, his body was much depreſſed "with ſickneſs; for he laboured under an incurable diſeaſe of the lungs. "And not long after, the venerable Abbot *Bennet* began alſo to be afflicted

" with a tedious illneſs; for God, in his merciful providence, that he might " prove the ſolidity of their piety by patience, caſt them both upon their " beds, that, after their lingring infirmities had met with their cure in " death, he might eternally refreſh them in the quiet repoſe of his *light* " and *peace:* for *Sigfrid*, after he had ſuffer'd much from his tedious and " irkſome pains in his lungs and entrails, was brought to his end; and " *Bennet*, for three years ſpace languiſhing under a palſy, was reduced to " that extremity, that all the lower parts of his body were deprived of " motion and life, whilſt the upper parts, without which life could not " ſubſiſt, were reſerved free for the exerciſe of his patience.

" DURING the time of their ſickneſs, both theſe holy Abbots ceaſed " not to give thanks to their Creator; being continually intent on the praiſes " of God, and giving charitable admonitions to their brethren: particu- " larly St. *Bennet* did frequently and earneſtly exhort his Monks to a con- " ſtant ſteadineſs in the obſervance of the rule which he had given them; " *for*, ſaid he, *you muſt not think the conſtitutions which you have* " *received from me, were inventions of my own brain; but having in my* " *frequent journeys paſſed through no fewer than ſeventeen well-order'd mo-* " *naſteries, I informed myſelf of all their laws and orders, and picking out* " *the beſt among them, thoſe I have recommended to you.*"

THE Saint alſo particularly recommended to his religious, that in the choice of an Abbot after his death, they ſhould have no regard to any conſiderations of fleſh and blood, but only to virtue and merit; declaring, that he had rather, if God ſo pleaſed, his monaſtery ſhould be reduced to a barren wilderneſs, than that his own brother, who walked not in the ways of piety, ſhould ſucceed him in that charge. My author adds, that " to qua- " lify the tedioufneſs of long nights, which, by reaſon of his infirmity, he " paſſed without ſleep, the holy Abbot was accuſtomed to ſend for one of " the Monks to read to him ſome portion of ſcripture, ſuitable to his pre- " ſent condition; by meditating on which his ſoul might be more ſtrongly " affected and carried towards the love and deſire of heavenly things. And " becau'e he was utterly unable to riſe out of his bed to the choir, and " withal found great difficulty to raiſe his voice and frame his tongue to the " uſual courſe of the ſinging the divine office, he, out of a prudent devo-

" tion,

" tion, at every canonical hour, would ſend for ſome of his monks, and " whilſt they, divided into two choirs, ſung the Pſalms proper for the hour " of the day or night, he, as well as he could, would join his voice with " theirs; and ſo, by their aſſiſtance, he performed the divine office, which " alone he could not do.

" THESE two venerable Abbots, being thus oppreſſed with ſickneſs, " one day had a deſire to meet, that they might ſee one the other, and con- " ſult together touching the common good of the monaſtery, which they " were become unable to govern any longer in their own perſons: but ſo " extreme was their weakneſs, that Abbot *Sigfrid*, being carried on a bier " to the chamber where St. *Bennet* lay on his bed, and both of them being " placed cloſe to one another, with their heads on the ſame pillow, they " were not able, without the help of others that attended them, to join " their lips, to give and take their laſt kiſs of peace; which was a melan- " choly ſpectacle to the aſſiſtants who helped them to perform this laſt " office of charity."

AT this time it was the Saint, with the advice of St. *Sigfrid*, and the conſent of all his religious, appointed St. *Ceolfrid*, whom he had before made Abbot of *Jarrow*, to be thenceforward ſuperior of both the monaſteries: which being thus ordered, " within two months the venerable Ab- " bot *Sigfrid*, ſays St. *Bede*, having paſſed through the fire and water of " many tribulations, was tranſlated to the refreſhment of eternal peace." St. *Bennet* ſurvived him but four months; and then, having been ſufficiently tried and purified like gold in the furnace, he was alſo received into the heavenly palaces. His monks ſpent that laſt night of his mortal life, ſome watching and ſinging divine Pſalms, to comfort themſelves in the loſs of ſo good a father; others praying by him in his chamber, and reading to him ſome parts of the goſpel for his comfort. When his laſt hour approached, he received for his viaticum the ſacred body and blood of our Lord; and ſoon after expired. He died on the 12th of *January*, anno 690; and was buried in the Church of the bleſſed Apoſtle St. *Peter*, which he had built. His relicks, with thoſe of the holy Abbots *Eaſterwin* and *Sigfrid*, were afterwards tranſlated to *Glaſtenbury*, if we may believe the antiquities of that Abbey, in the *Monaſticon Anglicanum*, Vol. I. p. 4. But

William

William of *Malmeſbury* (*L.* 4. *de Pontif.*) will have it, that St. *Bennet*'s body repoſes at *Thorney-Abbey*, tranſlated thither by St. *Ethelwold* Biſhop of *Wincheſter*, anno 970. St. *Bennet* has a place on this day in the *Roman* martyrology; and his feaſt is celebrated by the *Engliſh* Benedictines, as a principal patron of their congregation.

Jan. 12. St. *AELRED* or *EALRED*, Abbot.

From his Acts in *Capgrave*, *Leland de Scriptoribus*, &c.

ST. *Aelred* or *Ealred* was born *anno* 1109, in the northern parts of *England*; or, as *Leland* ſuſpects, in *Scotland*, becauſe he lived for a long time with *David* King of the *Scots*. His future ſanctity and glory was foretold, when he was but an infant in the cradle, by his kinſman *William* the Archdeacon, who perceiving the child's countenance ſhining with a heavenly brightneſs, affirmed, he would be one day an eminent Saint, and very great in the eyes of God. From his childhood he took up the ſweet yoke of Jeſus Chriſt, and walked in the lovely paths of innocence and truth. My author tells us, he began, even then, to be favoured with prophetick light, as appeared when coming home one day from play; being aſked by his father, if he could tell him any news? he aſſured him, the Archbiſhop of *York* was dead that ſame day; which three days after was found to be punctually true. When he was grown up, his excellent endowments of virtue and learning procured him ſo much eſteem and love from that religious Prince, *David* King of the *Scots*, ſon of the bleſſed Queen St. *Margaret*, that there was ſcarce any one in his court to whom he ſhewed more favour. *Aelred* was no ways puffed up with this proſperity; but was ever remarkable for his humble comportment, and the extraordinary meekneſs he ſhewed under the provocations and affronts he received from the envy of the other courtiers, who could not endure to ſee him preferred before them. On theſe occaſions, it was his principle and practice

practice to overcome evil with good, and even to render the beſt ſervices he could to his profeſſed enemies. One day, a certain perſon of quality made it his buſineſs to affront him in preſence of the King, uſing many reproachful ſpeeches to the prejudice of his honour. *Aelred* heard him with calmneſs and peace, and thanked him for his charity: "For I "know, Sir, ſaid he, you are a ſincere man, and a lover of truth; and "what you ſay to me is for my good; for it is proper I ſhould be told of "my faults." This behaviour overcame his adverſary, and gained his heart; inſomuch, that he aſked his pardon on the ſpot for what he had ſaid, and promiſed he would thenceforward be his ſincere friend. The Saint aſſured him, he had been a friend to him already; for he hoped he had given him occaſion of merit, by trying his patience, and of improving in the love of his Lord: but withal he ſignified to him, that he ſhould love him more now; as hoping he was in the diſpoſition to become a friend alſo of God, by repenting for his ſins.

AND now King *David* began to entertain a thought of promoting *Aelred* to a biſhoprick, as judging him every way qualified for that dignity; but the humble Saint had another way of thinking of himſelf, and ſoon after reſolved to quit at once both the court and the world. About this time the *Ciſtercian* or *Bernardine* Monks came over into *England*, who were then in their firſt fervour, and obſerved much the ſame holy diſcipline as is now followed by the famous Abbey of *La Trappe* in *France*. In favour of theſe a noble Lord, called * *Walter Eſpecke*, founded a monaſtery in *Yorkſhire*, dedicated to the bleſſed Virgin, in the wilderneſs of *Blackamoor*, upon the river *Rie*, from thence called *Rievale* or *Ridale*. Here he placed a colony of Saints, (for ſuch they then were) which St. *Bernard* had ſent him from *Clairvaux*, anno 1132; who had for their firſt Abbot *William*, a diſciple of that Saint. The ſweet odour of the lives of theſe holy men ſpread itſelf far and near, and engaged great numbers to embrace the ſame way of living;

* *Walter Eſpeck*, a noble Baron, having loſt his ſon by a fall from a horſe, devoted a good part of his eſtate to pious uſes. He founded the Abbey of *Canon-Regulars* at *Kirkham* in *Yorkſhire*, anno 1122; that of *Rievalle*, anno 1131; and that of *Wardon* in *Bedfordſhire*, anno 1136: and at length ended his life in a monaſtick habit at *Rievale*, anno 1158. His daughter *Adelina* was married to *Peter* Lord *Roos*, from whom his Grace the Duke of *Rutland* derives his pedigree. *Dugdale*'s *Monaſticon*, Vol. I. p. 728.

ing; amongſt the reſt, it drew ſeveral of the Monks of St. *Mary*'s at *York* into the ſolitude of fountains, to eſtabliſh there another monaſtery of the *Ciſtercian* inſtitute: and from theſe two houſes divers others were quickly propagated. *Aelred* made choice of this kind of life, and repaired to *Rievale*, to enter himſelf amongſt the religious there; in what particular year I have not found, but in all appearance at the very firſt foundation of the monaſtery. My author relates, that the day before he took the habit, he miraculouſly extinguiſhed a fire which had taken in the quarter of the novices, and threaten'd to lay the whole monaſtery in aſhes.

THE progreſs *Aelred* in a ſhort time made in religion was ſo conſiderable, that he was quickly judged worthy to have the care of the novices committed to him, whom he diligently trained up in regular diſcipline, and taught both by word and example the ways of evangelical perfection. Amongſt theſe novices there was an eccleſiaſtick, who was much tempted to quit the habit, and return to the world. The Saint ſtrove to retain him by words and perſuaſions, but in vain: the novice went out in the morning, with a deſign of returning no more; whilſt the good father in his cell ſpent the day in weeping and praying for him. When the evening came on, after wandring about all the day in the wilderneſs, the young man found himſelf within the encloſure of the monaſtery; where the Saint meeting and embracing him, brought back the ſtray'd ſheep to the fold. After ſome time, a new colony being led forth from *Rievalle* for the founding the Abbey of *Reveſby* in *Lincolnſhire*, (anno 1142) *Aelred* was pitched upon to be Abbot of this new eſtabliſhment. The Monk accompanied him, amongſt others, who had before lain under the temptation of quitting the habit, and was now again attacked by it. Upon this, he came to the holy Abbot to remonſtrate, that he could no longer endure the faſts, long watchings, manual labours, and other auſterities of the order. The Saint told him, he would condeſcend as far as poſſible to his weakneſs, and diſpenſe with ſome part of the rigour he complained of. This would not ſatisfy him; ſo that he was once more determined to return to the world. *Aelred* had recourſe again to prayers and tears, which he poured forth with great fervour before the Almighty; and God was pleaſed once more, by a miracle, to put a ſtop to the other's deſign: for though the fugitive found the

the gates open, and made great efforts to go out, he was retained by an inviſible power, which would not ſuffer him to advance one ſtep. Upon this, being moved with compunction, he returned to the Abbot, and aſked pardon for his fault, promiſing to be more conſtant for the future in his holy purpoſe.

AND now, upon the deceaſe of the Abbot of *Rievale*, *Aelred* was called back to the government of that Mother-houſe; which he adminiſter'd as became a true ſon of St. *Bernard*, walking in the footſteps of that admirable man, by a diligent imitation of all his virtues, and plentifully partaking of his ſpirit. The ſermons and other writings he has left behind him reſemble much thoſe of that Saint, and are full of the like heavenly unction; and, like St. *Bernard*, he was ſo ſparing and ſo mortified in point of eating and drinking, that he reduced himſelf to a mere ſkeleton, and appeared to be rather a ſpirit than a man. In the mean time, he continually nouriſhed his ſoul by prayer and meditation on the great truths of the goſpel, and by reading ſuch pious books as moved him to tears of compunction and devotion; in which kind he was particularly delighted with the confeſſions of St. *Auguſtin*, which he always carried about him. God was not wanting in rewarding, even in this life, the great virtues of his ſervant, by many extraordinary graces; ſuch as the ſpirit of prophecy, and the knowledge of the ſecrets of hearts, (by which he has ſometimes warned his penitents, in confeſſion, of their moſt hidden ſins, with the circumſtances of time and place) ſuch as heavenly viſions, frequent converſation with angelical ſpirits, and divers miraculous cures both of bodies and ſouls. In the mean while, he neglected not the promoting the good of his community; which, under his adminiſtration, grew to be ſo numerous, as to count no leſs than one hundred and fifty Monks, and five hundred Lay-brothers. He alſo obtained a moſt ample privilege for his monaſtery from Pope *Alexander* III. *anno* 1160; which may be ſeen in the *Monaſticon*, Vol. I. p. 731.

FOR the ten laſt years of his mortal life he laboured under continual and painful infirmities; in which he ſuffered very much, with a moſt edifying patience and humility; till at length his ſoul, thus purified like gold in the furnace, was fitted for the heavenly palaces. He paſſed from this vale of tears to the joys of his Lord, on the 12th of *January*, in the year 1166,

which was the 57th of his age. His body was interred in his Church of *Rievalle*, where his ſepulchre was illuſtrated by miracles.

ST. *Aelred* wrote the lives of St. *Edward the Confeſſor*, of St. *Margaret* Queen of *Scots*, and of King *David* her ſon, of St. *Ninianus*, *&c.* beſides other tracts of piety.

January 13. St. *KENTIGERN* alias *MUNGO*, Biſhop.

From his Acts in *Capgrave*, *Leland de Scriptoribus*, *Harpſfield*, Chap. 28. *Uſher*'s *Antiquit.* p. 293, 357, 369, *&c.*

THE name of this Saint has been of old very illuſtrious amongſt the *Britiſh* Churches; though the particulars of his life and actions are ſomething involved in obſcurity. We ſhall endeavour, in the following abſtract, to preſent the reader with what appears moſt probable in his acts, which my authors have taken from *Jocelin* of *Furneſs*, and *John* of *Tinmouth*.

ST. *Kentigern* was born about the year 516, at or near *Culros* or *Collenros* upon the *Frith*, which divides *Lothian* from *Fife*. Some have given him for father, *Eugenius*, or *Oen* the third, King of the *Scots*; but this has no ſufficient grounds in hiſtory. His mother was *Thenis*, *Thenna*, or *Thenaw*, (ſaid to be daughter to *Loth* King of the *Picts*) who is honoured as as a Saint in the *Scottiſh* breviary on the 18th of *July*. He was baptiſed and brought up from a child by the holy Biſhop and Abbot St. *Servanus*, in his monaſtery of *Culros*; by whom, for his virtues and innocence, he was admired and beloved beyond all the reſt of his diſciples; and for that reaſon called *Munghu* or *Mungho*, which in the language of that country ſignified one *dearly beloved*: by which name this Saint is to this day commonly known amongſt the *Scots*. When he was come to man's eſtate, he went from his maſter to a place called *Glaſghu*; where he led a ſolitary life in great abſti-

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nence, till the fame of his ſanctity cauſed him to be ſought by the clergy and people for their Paſtor and Biſhop: to which ſublime office he was conſecrated (though not without great reſiſtance on his part) by an *Iriſh* Biſhop invited over for that purpoſe; he being at that time, as ſome authors ſay, no more than twenty-five years old.

ST. *Kentigern* being now made Biſhop, placed his See at *Glaſghu* or *Glaſko*, where he gathered together a great congregation of Religious, living according to the form of the primitive Church. His dioceſe was of vaſt extent, reaching from ſea to ſea, and conſequently gave him room enough to exerciſe his zeal and apoſtolick labours. He travelled always on foot; ſparing no pains to ſpread the light of the goſpel amongſt the unbelievers, of whom he converted and baptiſed great numbers. He alſo brought over many *Pelagian* hereticks to the Catholick faith. Wherever he came he demoliſhed the idols of the *Pagans*, built Churches, and neglected no opportunity of being ſerviceable to the ſouls of his neighbours. In the mean time, the auſterity of his life was admirable: it was uſual with him to eat but once in three or four days, and then his food was only bread and milk, or cheeſe and butter; for he wholly abſtained from fleſh, wine, and all ſtrong drink: he always wore next to his body a rough hair-ſhirt; his habit was a garment made of goat-ſkin; his bed a kind of a ſtone coffin, ſtrew'd with aſhes, over which he ſpread a hair-cloth, and had a ſtone for his pillow; after a ſhort ſleep he uſually roſe in the night, and going into cold water, there ſung all the 150 Pſalms to the praiſe of his Maker. Every *Lent* he retired from the ſight and converſation of men into deſart places, to hold a more cloſe communication with God in ſolitude; and lived for that time only upon the roots of herbs. And as both in his virtues and his labours he imitated the Apoſtles, ſo God was pleaſed to authoriſe his preaching by apoſtolick ſigns and wonders; for it was a common thing with him to give ſight to the blind, hearing to the deaf, ſpeech to the dumb, going to the lame, health to the ſick, and their right ſenſes to thoſe that were frantick and mad.

HE was the ſpiritual father of a very great number of Monks, whom he trained up to chriſtian perfection, and a perfect imitation of the lives of the primitive chriſtians; and ſo diſtributed amongſt them, according to

their different capacities and diſpoſitions, the different functions of the active and contemplative life, that ſome were employ'd in tilling the ground, tending the cattle, and ſuch-like offices for the ſervice of the community; others in works of charity and hoſpitality for the relief and aſſiſtance of their neighbours; others were wholly addicted to the ſtudy of the holy ſcriptures and divine meditations and praiſes, amongſt whom he ſo divided the twenty-four hours of the day and night, that the divine office was never diſcontinued in the Church, but ſome part of them was at every hour ſinging the praiſes of God. Out of theſe again he made choice of ſeveral of the beſt qualified to preach the word of God, and to aſſiſt him in his apoſtolick labours; inſomuch, that ſome authors tell us, he not only ſent of the number of his diſciples Miſſioners to all the north part of *Great Britain*, but alſo into the iſles of *Orkney*, and even as far as *Norway* and *Iceland*.

HIS apoſtolick virtues did not exempt him from the perſecutions of the wicked, no more than the Apoſtles; for after the death of *Marken*, the good King of the *Cumbrians*, (or *Britons* inhabiting the ſouth weſt of *Scotland*) who had been chiefly inſtrumental in promoting the Saint to the Biſhoprick, ſome children of *Belial* of the royal family conſpired his death; ſo that by divine revelation he was admoniſhed to withdraw himſelf from *North Britain*, and was ordered into *Wales*. Here, after making ſome ſtay at *Caerlion* upon *Uſk*, where he built a Church, and converted many to the faith, he viſited that excellent man St. *David* of *Menevia*, and enjoyed for ſome time his heavenly converſation: then going from him northward, he founded a famous monaſtery at the meeting of the rivers *Elwy* and *Cluid*, from thence called *Llan-Elwy* or *Elgu*, (now St. *Aſaph*) where alſo he placed his epiſcopal See, being at once both Biſhop and Abbot. One of the Princes of that country (ſome call him *Malgo*, and ſuppoſe him to be the *Maglocunus* whom St. *Gildas* reprehends) made great oppoſition to the Saint in the firſt beginnings of this foundation; but being ſtruck blind by Almighty God, in puniſhment of his perverſity, and cured by St. *Kentigern*'s prayers, he from an adverſary became a benefactor. In this monaſtery there were no fewer than nine hundred and ſixty-five brethren, ſerving God under regular diſcipline in great abſtinence, whom the Saint

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trained up according to the regulations mentioned above; amongſt whom the moſt eminent for ſanctity was *Aſaph*, whom he left for his ſucceſſor, when after ſeventeen years ſtay in *Wales* he was recalled into *North Britain.*

WHILST St. *Kentigern* was in *Wales*, he ſaw in a viſion or extaſy, at the time of his prayer, the ſoul of St. *David*, at the moment of his deceaſe, taken up into heaven, accompanied with a multitude of Angels, and there crowned by our Lord with immortal glory: which viſion he diſcovered to his diſciples at the time it happened; to whom he likewiſe foretold the many evils that were about to fall upon the *Britons* for their ſins; and that after a while thoſe people that were their ſcourge, [*viz.* the *Engliſh Saxons*] would become themſelves moſt fervent Chriſtians. In the mean time, the enemies of the Saint, who had drove him from *Glaſko*, eſcaped not the judgments of God; and (as the greateſt part of his converts had alſo after his departure returned to their idolatry) the whole land was viſited with moſt ſevere chaſtiſements, till the children of iniquity being taken away, God was pleaſed to raiſe up a good King, whoſe name was *Rederech* or *Roderick*, who had been baptiſed in *Ireland* by the diſciples of St. *Patrick.* This Prince, immediately upon his acceſſion to the throne, ſent meſſengers to St. *Kentigern*, to recall him home to his former See, in order to re-eſtabliſh there the Faith and Church of Chriſt. The Saint readily complied, and forthwith returned to *Glaſko*, taking with him a great number of his diſciples, with whoſe help he not only brought back again thoſe people that had fallen from the faith, but alſo advanced, by many new converſions, the bounds of the Kingdom of Chriſt.

ABOUT the year 593, St. *Kentigern* went to *Rome* in company of *Abbanus*, an *Iriſh* Saint, (as *Uſher* informs us from ancient records) to viſit Pope *Gregory the Great*; which, according to the hiſtorians of his life, was his ſeventh journey to that city. At this time he is ſaid to have laid open to that holy Pope, with all candour and ſincerity, the whole courſe of his life, with all that had been done at his election and conſecration, by reaſon of ſome ſcruples he had with regard to certain omiſſions and tranſgreſſions of the eccleſiaſtical canons on that occaſion. St. *Gregory*, charmed with the humility and ſincerity of the man of God, and plainly perceiving him to be full of the Holy Ghoſt, embraced him as a choice veſſel of election, ratified

tified his ordination, diſpenſing with what defects might have occurred therein; and ſo ſent him back to the work of the miniſtry, which he happily carried on for eight years longer: and then, having firſt given moſt excellent leſſons to his diſciples, he made a moſt holy and happy end, (being eighty-five years old) on the 13th of *January*, anno 601. He was buried at *Glaſko*, where a noble Church was erected in his memory; and where his monument was illuſtrated by many miracles.

Jan. 15. St. *ITA* or *MIDA*, Virgin.

From an ancient Author, publiſhed by *Bollandus*, Tom. I. p. 1063.

ST. *Ita*, who is alſo called *Mida*, was of a moſt noble race, being deſcended from *Fiacha*, the ſon of *Feighlim Reachtmhuir*, monarch of *Ireland*. She was born in the territory of *Nandeſi* * in *Munſter*; and from her very infancy embraced the ways of God, and gave extraordinary marks of future ſanctity. All that knew her admired even then the prudence of her words and actions, the ſweetneſs of her diſcourſe, her little abſtinences and mortifications, her meekneſs, and charity to the poor; in a word, that fear and love of God, which made her continually ſhun evil and embrace good. When ſhe began to grow up, the Holy Ghoſt inſpired her with an earneſt deſire to conſecrate herſelf wholly to God; which deſire ſhe communicated to her mother, in order to obtain her father's conſent: but he would not hear of it, having caſt his eye upon a match for her, which was looked upon advantageous, according to the world. She employed other friends to importune him: he ſtill held out, and refuſed even with an oath to acquieſce to her requeſt. Well, ſaid ſhe to her friends, let my father alone for a little while; he will not ſuffer me now to conſecrate myſelf to Chriſt; but the time will come, when he will adviſe

* Now the Barony of *Deſſee* in the county of *Waterford*.

viſe it, and even command it: for my Lord Jeſus Chriſt will oblige him to let me go, where I will, to ſerve my God. Having ſaid this by prophetick inſtinct, ſhe applied herſelf more cloſely to her devotions; and not long after kept a rigorous faſt of three days and three nights, in which time ſhe underwent many ſharp conflicts from the prince of darkneſs, but came off with victory: and then it was that her father, admoniſhed by a viſion or dream, came to her, and not only gave her leave, but even exhorted and preſſed her to take the veil of Virginity, and conſecrate herſelf to Chriſt, in what place ſhe pleaſed. She went to the Church, and received the veil that very day; triumphing over the evil ſpirits that ſought to oppoſe her in her way, who from that time acknowledged themſelves unable to hurt her.

HAVING thus eſpouſed herſelf to Chriſt, ſhe addreſſed her prayer to God, to direct her to the place in which he was pleaſed ſhe ſhould ſerve him; upon which, ſhe was admoniſhed by an Angel to go to the territory of *Hua-Conaill*, and there fix her cell at the foot of the mountain *Luach* (in the dioceſe of *Limerick*). She obeyed; and in a ſhort time the fame of her ſanctity attracted many Virgins thither, deſiring to ſerve God in community under her conduct; whom ſhe piouſly received, and chearfully entertained. The lord of that territory, with the neighbouring people, offered her large poſſeſſions for her monaſtery; which ſhe refuſed, contenting herſelf with about four acres of ground for a garden; alledging, that larger poſſeſſions would but expoſe her and her ſiſters to worldly cares. And whereas they were frequently bringing gifts and preſents to her cell; ſhe was ever backward in receiving them, tho' beſtowed on her community; and ſuch as were more conſiderable, ſhe abſolutely refuſed; ſaying, give thoſe things to ſeculars, or to the poor. Money ſhe would never touch, but had even a horror of it, as if it had been an unclean thing. And, indeed, as ſhe lived, faſting frequently for two, three, or four days together, a ſmall matter was ſufficient for her maintenance. But whilſt ſhe mortified her body, even to an exceſs, from which ſhe was reſtrained by her good Angel, (who one day appearing to her, forbid her thoſe exceſſive faſts) ſhe took care to feed her ſoul by continual prayer and meditation: and it was by the means of this heavenly exerciſe, and her conſtant attention to God and his divine love, ſhe was enriched with ſo many other extraordi-

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nary Graces and favours, as ſhe herſelf ſignified to one of her ſiſters, who enquired of her, How it came to paſs that ſhe was favoured in that manner by his divine Majeſty, in caſting out devils, healing diſeaſes, propheſying of things to come, and being perpetually recollected in God? You have, ſaid the Saint, anſwered your own queſtion, when you added, *being perpetually recollected in God:* for whoſoever will in that manner wait upon his divine Majeſty, our Lord will be always with him.

As to her miracles: Beſides many other extraordinary things, the author of her life relates ſeveral inſtances of her raiſing the dead to life. And as to her wonderful gifts of prophecy, he ſhews, by many examples, that ſhe frequently foretold things to come, ſaw things done at a great diſtance, and diſcovered the moſt hidden ſecrets of conſciences. She lived to a good age; and then aſſembling her nuns, told them, the time of her diſſolution was at hand; for which having duly prepared herſelf, ſhe not long after gave up her pure ſoul into the hands of her Creator, *January* 15, in the year 569. She was buried in her own monaſtery, where many miracles were wrought at her tomb, till the time of my author: and her feaſt was ſolemnized not only in her own Church of *Cluani-Credhail*, but alſo in the whole territory of *Hua-Conaill*, and at *Roſmide* in the territory of *Nandeſi*.

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On this 15th day of *January* is alſo celebrated the feſtivity of St. *Main*, a *Britiſh* Prelate; who ended his days in *Little Britain*, where there is to this day an Abbey and Church dedicated to God in his name. He is ſaid to have been ſome time diſciple of the great St. *Brendan*. We know few other particulars of his life.

Jan. 16.

Jan. 16. St. *FURSEY*, Abbot.

From St. *BEDE*, Lib. III. Chap. 19.

ST. *Furſey* was deſcended of a moſt noble family in *Ireland*, being ſon of *Fintan* or *Philtan*, King of one of the provinces of that iſland. His life was publiſhed ſoon after his deceaſe, out of which St. *Bede* gives us the following abſtract.

" WHILST *Sigebert* yet governed the Kingdom [of the *Eaſt Angles*] " there came out of *Ireland* a holy man called *Furſey*; renowned indeed " for his preaching, but moſt remarkable for his extraordinary virtues; de- " ſirous to live a ſtranger for our Lord, whereſoever he ſhould find the beſt " convenience: who coming to the province of the *Eaſtern Engliſh*, was " honourably received by the aforeſaid King; and executing there his uſual " employment of preaching the goſpel, as well by the example of his vir- " tues, as by the efficacy of his diſcourſes, converted many unbelievers to " Chriſt, and confirmed ſuch as already believed in the faith and love of " Chriſt. Where, being ſeized with ſome infirmity of the body, he de- " ſerved to enjoy an angelical viſion, in which he was admoniſhed diligently " to proceed in the miniſtry of the word which he had undertaken, and " to apply himſelf without being wearied to his accuſtomed watchings and " prayers; foraſmuch as his end was certain, but the hour of it uncertain, " the Lord ſaying, *Watch ye therefore, becauſe ye know not the day nor the* " *hour*, St. Matt. xxv. 13. By which viſion being confirmed, he took care " to build with all ſpeed the monaſtery, for which a place had been given " him by King *Sigebert*, and to eſtabliſh it in regular diſcipline. Now " that monaſtery was pleaſantly ſituated in the neighbourhood of the woods " and of the ſea, founded in a caſtle, which in the *Engliſh* language is " called *Cnobberſburg*, that is, * *Cnobbers-town*, [now *Burg-caſtle* in *Suffolk*,

 ſays

* This monaſtery, like many more, was deſtroyed by the *Danes*, when they waſted theſe provinces in the ninth century, and was never ſince rebuilt.

ſays Mr. *Camden*, where the rivers *Garien* and *Wavenay* mingle their waters] " which afterwards *Anna* King of that province, and ſeveral noblemen, " embelliſhed with more ſtately buildings and donations.

" THIS man [St. *Furſey*] was of the prime *Scottiſh* [i. e. *Iriſh*] nobility; " but was far more noble for the virtues of his mind, than his blood. From " the very time of his childhood he carefully applied himſelf to the read- " ing holy books, and following monaſtical diſcipline; and, which moſt " becomes holy men, he was ever ſolicitous to practiſe thoſe good things " which he learnt by his reading. In ſhort, in proceſs of time, he built " a monaſtery,* where he might more freely give himſelf up to his hea- " venly inclinations. Here being taken with ſickneſs, (as the book writ- " ten of his life amply informs us) he was in a rapture; and from the " evening till the cock-crowing, being out of the body, was found worthy " both to ſee the companies of Angels, and to hear the praiſes of the bleſſed. " He was wont to relate, that, among other things, he plainly heard them " ſound forth, *The Saints ſhall go from virtue to virtue*; and again, *The* " *God of gods ſhall be ſeen in Sion.* Being brought back to his body, and " the third day again taken out of it, he not only ſaw greater joys of the " bleſſed, but alſo met with an exceeding great oppoſition from wicked ſpi- " rits, who by their repeated charges and accuſations obſtinately contended " to ſtop him in his way towards heaven; but the Angels protecting him, " all their endeavours were to no purpoſe. Of all which, if any one deſires " to be more fully informed; that is, with what crafty fraud the devils " urged againſt him both his actions and his ſuperfluous words, and even " his very thoughts, as if they had been writ down in a book; and withal " what things he learnt, ſome joyful, others ſorrowful, from the Angels " and the Saints, or juſt men that appeared to him amongſt the Angels; " let him read the little book of his life which I mentioned, and I believe " he will thereby reap much ſpiritual profit.

" THERE is one thing among the reſt which we thought might be be- " neficial to many to be inſerted in this hiſtory; which is, that when he " had

* This monaſtery was built at *Rathmhath*, in the dioceſe of *Tuam*, near the lake of *Orb-ſen*. *Colgan* ſuppoſes it to have been upon the ſame ſpot where now ſtands the Church of *Killfurſa*.

" had been carried up on high, he was bid by the Angels that conducted " him to look down upon the world: caſting therefore his eyes down- " wards, he ſaw as it were a dark vale in the bottom beneath him: he ſaw " alſo four fires in the air, not far diſtant from one another; and aſking " the Angels what thoſe fires were? he was told, *Theſe were the fires which* " *burnt and would conſume the world:* that the firſt was that of *Lying*, " when we do not fulfil what we promiſed in baptiſm, *viz.* to renounce " Satan and all his works; the ſecond that of *Covetouſneſs*, when we pre- " fer the riches of the world to the love of heavenly things; the third that " of *Diſſention*, when we make no difficulty to give offence to the minds " of our neighbours, even in needleſs things; the fourth that of *Impiety*, " when we make no account of taking from the weaker, and impoſing " upon them. Theſe fires increaſing by degrees, reached to one another, " and were united into one immenſe flame; which drawing near, he fear- " ing for himſelf, ſaid to the Angel, *Sir, behold the fire approaches me:* " who anſwered, *That which thou didſt not kindle ſhall not burn thee: for* " *tho' this fire appears terrible and great, yet it tries every man according* " *to the merits of his works; for it is every man's cupidity* [concupiſcence, " or unlawful deſire] *that ſhall burn in this flame: for as a perſon burns* " *in the body by unlawful pleaſure, ſo when he is ſet looſe from the body ſhall* " *he burn by juſt puniſhment.* Then he ſaw one of the three Angels, who " were his conductors in both his viſions, going before, divide the flames; " whilſt the other two, flying on each ſide of him, defended him from " the danger of the fire. He alſo ſaw devils flying through the fire, raiſing " conflagrations of wars againſt the juſt. After this followed the accuſa- " tions of the wicked ſpirits againſt him, and his being defended by the " good ſpirits: then his ſeeing a greater number of heavenly troops, as alſo " men of his own * *Scottiſh* nation [St. *Bean* and St. *Meldan*] whom he " knew by fame to have enjoyed and worthily diſcharged the prieſtly de- " gree; from whom he heard many things very wholeſome, both to him- " ſelf and to all that will attend to them. Theſe having ended their diſ- " courſes, returned to heaven with the Angelical ſpirits; and there remained

* In this, and many other places, our hiſtorian by the name of *Scots* means the *Iriſh*, who were anciently called *Scots*.

" with bleſſed *Furſey* the three Angels of whom we have ſpoken before,
" who were to bring him back to his body. And when in going back he
" drew near the aforeſaid immenſe fire, the Angel divided the flame,
" as he had done before; but when the man of God came to the paſſage
" which was opened amidſt the flames, the unclean ſpirits laying hold of
" one of thoſe whom they were tormenting in the fire, threw him at him,
" and therewith touching his ſhoulder and cheek burnt them. He knew
" the man, and remember'd that at his death he had received a garment
" of him; whom the good Angel preſently taking, threw back into the
" fire. Upon which the malignant enemy ſaid, *Do not reject him whom*
" *you received before; for as you accepted of his goods, being a ſinner, ſo*
" *you ought to ſhare in his puniſhment.* The Angel replying, ſaid, *He did*
" *not receive the ſame thro' covetouſneſs, but in order to ſave his ſoul.* Thus
" the fire ceaſed; and the Angel turning to him, ſaid, *What thou didſt*
" *kindle, that has burnt in thee; for hadſt thou not received the garment of*
" *this man that died in his ſins, his puniſhment would have not burnt in*
" *thee.* And proceeding on, he taught him, by a moſt wholeſome diſcourſe,
" what ought to be done towards the ſalvation of ſuch as were penitents
" at their death.

" He being afterwards reſtored to his body, all the time of his life bore
" the mark of the fire, which he had felt in his ſoul, viſible to all men
" on his ſhoulder and his cheek; and in a wonderful manner the fleſh
" publickly ſhewed what the ſoul in private had ſuffered. After which, he
" always took care, as he indeed was wont to do before, both to ſhew forth
" to all by his examples, and to preach by his words, the practice of all
" virtues; but as to the order of his viſions, he would only declare them
" to ſuch as through deſire of compunction would aſk to hear them. An
" ancient brother of our monaſtery is ſtill living, who relates, that a very
" ſincere and religious man told him he had ſeen *Furſey* in the province
" of the *Eaſt Angles*, and had heard thoſe viſions from his own mouth;
" adding, that it was moſt ſharp winter-weather and a hard froſt, when he,
" ſitting in a thin garment, and ſpeaking of theſe things, was ſo affected
" with the greatneſs of the fear, or delight he then felt, as to ſweat, no
" leſs than if it had been in the greateſt heat of ſummer."

As

As to the things the Saint heard in his viſion from St. *Bean* and St. *Meldan*, which our venerable hiſtorian affirms to be very wholeſome to all that will give attention to them, we ſhall ſet down an abſtract of them from his ancient acts. Theſe Saints having ſignified to him that he was to return to the world, at which he was concerned, told him for his comfort, that the time of his labour below would be but as one day's journey; and admoniſhed him to preach to all men, to prepare for their end, which could not be far off: That God would viſit them with a famine and a great mortality, (which accordingly happen'd ſome time after) though in his great patience he would defer it for a while; but that what they ought more to apprehend was the famine they ſuffered already in their ſouls, by hungring after worldly things, and having no reliſh for divine truths; and the dreadful death of ſin, from which if they would not ariſe, upon the warnings of their good God, they muſt expect to be overtaken by the judgment of death: That though the wrath of God at preſent hung over the heads of all impenitent ſinners, he was more particularly incenſed againſt the teachers of the Church, and the Princes or great ones in the State, through whoſe neglect, or bad example, the ſouls of the people were drawn away by the alluring vices of the world, and the ſuggeſtions of the devil, to their eternal perdition: That too many preachers did their work but by halves; preaching by word, and not by example; or if exemplar in one kind, diſedifying in another; if chaſte in body, avaritious in mind; if meek in bearing and forgiving injuries, puſillanimous in oppoſing evil; if vigilant in reſiſting temptations, ſlothful in acquiring perfection; if endowed with other good qualities, taking pride in them to the injury of the giver: That ſome were more ſolicitous about abſtinence, and other exterior mortifications of the body, than about ſubduing the ſpiritual vices of pride, covetouſneſs, envy, and detraction, which in the ſight of God were more heinous ſins than gluttony or fornication: That it was the great buſineſs of paſtors of ſouls to apply to each vice its proper remedy: That pride was to be cured by wholeſome humiliations, avarice by alms-deeds, *&c.* That ſinners were to be made ſenſible of their evil ways, and ſo brought to repentance; and to be confirmed in good, by hearing the word of God, and frequenting the ſacraments: That the impenitent were to be reſtrained by the cenſures

of

of the Church: That teachers were not to entangle themſelves with the cares or love of the world, but apply themſelves to the divine ſcriptures; which if they fully poſſeſſed, their words would make more impreſſion on their hearers, than if one ſhould come to them from the dead: That the evil of pride was the general bane of the world: That inferiors in all ſtates were apt to revolt from the obedience of their ſuperiors, God juſtly ſo permitting, in puniſhment of the ſuperiors revolting from him.

THEY added, by way of exhortation to St. *Furſey* himſelf, that he ſhould be attentive to devote his whole life to his Creator; and to fly every thing that might offend him: That he ſhould be a faithful ſteward, taking nothing for himſelf but food and raiment: That he ſhould do good to all, eſpecially to thoſe of the houſhold of faith; and as for the gifts of the wicked, ſhould diſpoſe of them to the poor and comfortleſs: That he ſhould not appear in publick, but for the buſineſs of his miniſtry and the ſalvation of ſouls; and ſhould be much at home with God and himſelf: That he ſhould oppoſe the virtues of meekneſs and patience to the adverſities and perſecutions of the wicked, overcoming evil with good; which was a moſt acceptable ſacrifice to God: In fine, that he ſhould declare the word of the Lord to the Princes of the land, and excite them to repentance; and aſſure the Prelates, that the Lord was a jealous God, who would not bear with their loving the world more than him; that if neglecting the ſouls committed to their charge, they ſhould content themſelves with preaching to them a late repentance at their death, and then receive their gifts, they ſhould alſo partake of the fire of their torments. So far theſe two Saints. To which the Angel afterwards added, that penance was to be preached to all ſinners, and to be received by the Prieſts even to the laſt hour; but nothing was to be taken of the ſubſtance of ſuch as died in their ſins: That whilſt the ſinner was alive, nothing was to be neglected to bring him to compunction; and that he was to be excited to renounce his iniquities, and to redeem them by alms; but that the Prieſt was to receive no part for himſelf, but diſtribute all to the poor at his grave, leſt he might any way be partaker of his iniquity.

But to return (with our venerable hiſtorian) to what we were ſaying before, and to proſecute the life of St. *Furſey*: "When he had for many

"years

" years preached the word to all in the land of the *Scots*, [*Ireland*] and " could no longer bear the tumult of the crowds that continually flocked " about him, leaving all he ſeemed to poſſeſs, he departed from his native " iſland; and being accompanied by a few of the brethren, paſſing through " the country of the *Britons*, *(Wales)* he came into the province of the " *Engliſh*; and preaching there the word of God, as has been ſaid, built " a famous monaſtery. Which things being orderly performed, he being " deſirous to rid himſelf of all ſecular cares, and even of the buſineſs of " the monaſtery itſelf, left the ſame, together with the care of ſouls, to his " brother *Fullan*, [or *Foillan*, afterwards Biſhop and Martyr] and to the " Prieſts *Gobban* and *Dicull:* and thus being freed from all the things of " the world, he deſigned to end his life as an hermit or anchoret. He " had another brother called *Ultan*, who, after he had been long tried in a " monaſtery, had arrived at an eremetical life: to him therefore repairing " all alone, he ſpent one whole year with him in abſtinence and prayer, " labouring daily with his hands. Afterwards, ſeeing the province in con- " fuſion, by reaſon of the irruption of the *Gentiles*, [under *Penda* the " pagan King of *Mercia*] and foreſeeing that the monaſteries would be " alſo in danger, orderly leaving all things, he ſailed over into *France*; and " being there received with honour by *Clodovæus* II. King of the *Francks*, " and by *Erconwald* the Patrician, [Maire of the palace] he built a mo- " naſtery in the place called *Latiniacum*, [*Lagney*, now an Abbey of the or- " der of St. *Bennet* in the dioceſe of *Paris*]. And not long after, [when he " was going to found another monaſtery at *Perone*] being taken with ſick- " neſs, he finiſhed his courſe. The ſame *Erconwald* the Patrician taking " his body, kept it in the porch of the Church he was building in his " town of *Perone*, till that Church was dedicated; which being done; " after twenty-ſeven days, when the body was taken from the porch to be " buried near the Altar, it was found as ſound as if he had died but that " hour: and again, four years after, when a more decent chappel was built " to receive the ſame on the eaſt ſide of the Altar, it was ſtill found with- " out any blemiſh of corruption; and was with due honour tranſlated thi- " ther, [by St. *Eligius* Biſhop of *Noyon*, and St. *Aubert* Biſhop of *Arras*] " where it is well known that his merits, through the divine operation,

" have

" have been evidenced by many miracles. Theſe things concerning the in-
" corruption of his body we have touched in few words, that the readers
" might better know how great a man he was. All which may be found
" more fully, as well as what relates to his fellow-labourers, in the little
" book of his life." So far St. *Bede*.

ST. *Furſey* is commemorated in the *Roman* martyrology, the 16th of *January*. He died about the year 650. His relicks are kept in the collegiate Church of *Perone*, which is dedicated in his name: and he is honoured with a proper office in divers Churches of *France* and *Flanders*.

St. *HENRY*, Hermit.

From an ancient Manuſcript, and from his Acts in *Capgrave*.

THIS ſervant of God was born in *Denmark*, of honourable parentage. Being come to man's eſtate, and ſolicited by his friends to marry, when the match was juſt upon the point of being concluded, he had a ſtrong call from God to quit the world, and conſecrate himſelf to the ſervice of his divine Majeſty in the ſtate of perpetual continency. Whereupon, ſuddenly leaving his carnal friends, and giving up all his worldly pretenſions, he ſailed over to the north of *England*; and obtained leave of the Prior of *Tinmouth* to lead an eremitical life in an iſland depending on that monaſtery, which is called * *Cocket*. Here he built himſelf a little cell, or hut, ſcarce ſufficient to keep out the injuries of the weather; and undertook a life of incredible auſterities. He faſted all the year round on bread and water; and at length brought himſelf to eat but three times a week; and three days in the week he obſerved a ſtrict ſilence. He daily worked in tilling his garden, and lived by the labour of his hands. All which, notwithſtanding, the watchful enemy of mankind ceaſed not to moleſt

* This iſland lies on the coaſt of *Northumberland*, near the mouth of a river of the ſame name; and in St. *Bede*'s time was full of holy ſolitaries. See his life of St. *Cuthbert*, Chap. 24.

moleſt him with troubleſome and moſt violent temptations of the fleſh; which, though ſo odious and painful to him, that he would willingly have choſen any death rather than live in that irkſome ſtrife, he nevertheleſs overcame by prayer and patience. To add to his merit, God permitted the Monk, who had the care of the iſland, to treat him harſhly, and frequently to reproach and affront him; which he endured with ſo much meekneſs and humility, that his perſecutor was overcome at laſt; and caſting himſelf at his feet, with many tears craved his pardon; which the holy man (taking him up from the ground and embracing him) readily granted; and from that time their ſouls were united together in perfect love and charity.

HIS friends having received intelligence of the place where he was, ſent meſſengers to him, to invite him home to his native country and kindred; but he utterly refuſed to comply with their deſire; ſaying, that as for the love of Chriſt he had forſaken his country, and whatever was dear to him there, he would not return to it again, leſt he ſhould fall under that ſentence of his maſter, *He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.* They told him, there were deſart places enough in *Denmark*, if he were in love with ſolitude, and ſuch as were more fit for his purpoſe than where he was; and therefore they deſired him to chuſe rather to edify his own countrymen by his devotions and auſterities, than ſtrangers. He ſeemed to be ſomewhat moved with what they ſaid, but would conclude on nothing till he had conſulted God by prayer, to know his divine will; which he did that night with great fervour and many tears, till he heard a voice, (which ſeemed to come from the crucifix that was before him) which bid him not depart from the ſolitude where he was, but follow on the courſe of life he had there begun; and that if he perſevered therein till death, he ſhould receive the crown of life. Upon this, proſtrating himſelf on the ground, he begged of Almighty God, if it was agreeable to his holy will, to ſend him ſuch an impediment as might effectually hinder him from undertaking any ſuch journey, and rid him at once of the importunity of his friends. His prayer was heard, and that very night he was ſtruck with a moſt grievous pain in the knee, which turned to an ulcer, and yielded a great quantity of corrupted and loathſome matter; which put an effectual ſtop to the importunity of his relations, and

continued with him for the remainder of his days, for an exerciſe of his patience, and a ſource of greater merit. It hindred him not, however, from working for his poor living, and, by the help of a ſtaff, on which he ſupported himſelf, tilling and digging his little ſpot of ground: in the mean time, the more he ſuffered from the anguiſh of his pain, the more chearfully he gave thanks to God, reſigning himſelf without reſerve to the diſpoſal of his divine will; inſomuch, that when certain little worms bred in the corruption of his ulcer, would creep out, or fall to the ground, he would put them back again, ſaying, *Return into your inheritance, where you were bred.* And thus, with unwearied patience, having for ſeveral years endured many a tedious day, and irkſome night, he arrived at laſt at an end of his ſufferings, and the happy beginning of a repoſe and life that never ends. He died on the 16th day of *January*, in the year 1127. He was favoured, during life, with extraordinary lights from God, and with many miracles after death. At the time of his departure there was heard a melodious harmony of heavenly voices over his cell; at which time alſo the bell of his little chappel ringing, the Monk came thither, and found him dead, ſitting upon a ſtone, with the bell-rope in one hand, and a taper burning in the other, though he had neither fire nor other means to light it. His body being ſtript of his garment and hair-ſhirt, appeared as white as ſnow, and his face beautiful and reſplendent; neither did any mark remain of his former ulcer. He was buried by the Monks of *Tinmouth*, in the Church of our bleſſed Lady, near the body of Saint *Oſwin*, King and Martyr.

St. *NENNIDHIUS* or *NENNIUS*, Abbot.

THE name of this Saint has been very illuſtrious in *Ireland*; where his feaſt has been formerly kept, ſome ſay on the 16th, others on the 18th of this month. He was ſon of *Eochadh*, of the race of *Lægarius*, Monarch of *Ireland*; and was brought up under the diſcipline of St. *Fiechus*, Archbiſhop of *Leinſter*; of whom *Jocelin* writes,

writes, in the life of St. *Patrick*, Chap. 117. that he ſent to heaven before him no fewer than ſixty Saints, of the number of his diſciples. Afterwards, when the great St. *Finian* had opened his celebrated ſchool at *Clonard*, in the province of *Meath*, *Nennidhius* reſorted to him, and made ſuch progreſs under him in the ſcience of the Saints, as to have a place allowed him amongſt the twelve principal ſcholars of that excellent maſter; who, by reaſon of their eminent ſanctity, have been called the twelve Apoſtles of *Ireland*. From this ſchool *Nennidhius* went to the Iſle of *Inis-muighe-ſamh*, in the lake of *Erne*, in the province of *Ulſter*, where he founded a monaſtery, in which he trained up many Saints. Amongſt others, St. *Kiaran* the younger was directed by his maſter St. *Finian* to put himſelf under his diſcipline. We find few other particulars in hiſtory relating to St. *Nennidhius*, becauſe his acts are loſt; at leaſt *Colgan* could not meet with them: only we read, in ſome of the acts of St. *Brigide*, that he travelled abroad into *Britain*, and from thence to *Rome*; and that at his return home, he found that Saint approaching to her happy end, and adminiſtred to her the ſacred viaticum. He flouriſhed in the ſixth century.

Jan. 17. St. *MILWYDE* or *MILGITHE*, Virgin.

MEROWALD, a *Mercian* Prince, ſon of *Penda*, and brother of *Peoda*, *Wulfher*, and *Ethelred*, Kings of *Mercia*, by his wife *Domneva*, (who was of the blood-royal of the Kings of *Kent*) was bleſſed with a moſt ſaintly offspring, *viz.* three daughters and one ſon, all eminent for ſanctity. The daughters were St. *Mildred* and St. *Milburge*, (of whom we ſhall ſpeak on their proper days) and St. *Milwyde* the youngeſt, whom others call *Milgithe*, the Saint of this day. The ſon's name was *Mereſin*, of whom our hiſtorians have left little elſe upon record, but that on account of his eminent virtues, though he died in a tender age, he was honoured amongſt the Saints. Neither have we many more particulars of St. *Milwyde*. We only read, that contemning the pleaſures and delights of

this world, ſhe entred into a monaſtery built by *Egbert* King of *Kent*, not far from *Canterbury*, [the monaſtery of *Eſtrey*] where ſhe ſo well imitated the illuſtrious examples of her two eldeſt ſiſters, that ſhe likewiſe deſerved a place in the catalogue of the Saints. She flouriſhed in the latter part of the ſeventh century; but in what particular year ſhe was called forth to meet her heavenly ſpouſe, I have not yet been able to find.

Jan. 18. St. *DEICOLA*, Abbot.

From his Life, publiſhed by *Chifflet*, from the Manuſcripts of the Abbey of *Lure*.

THERE were divers holy men, natives of *Ireland*, of the name of *Dichul*, *Dicol*, or *Deicola*; as one mentioned by venerable *Bede*, Lib. IV. Chap. 13. who was Prior of *Boſenham* in *Suſſex*; another who was a diſciple of St. *Furſey*, Lib. III. Chap. 19. to whom he left the care of his monaſtery of *Cnobbeſburg*, *&c.* The Saint, whoſe life we here give, was diſtinct from theſe, and was a diſciple of the great St. *Columban*, and brother by the mother to St. *Gallus*. He followed St. *Columban* out of *Ireland* into *Britain*, and out of *Britain* into *France*; where he ſtuck cloſe to him, as well during his abode in the deſart, as in his monaſtery of *Luxeuil*, till he was baniſhed by King *Thierry* and Queen *Brunichildes* out of their dominions. The Saint took with him, on this occaſion, ſome of the moſt eminent of his diſciples: St. *Deicola* was deſigned to have been of this number, but God Almighty had other deſigns. *Deicola* had ſcarce begun the journey, when he found himſelf too weak to go on; and therefore, caſting himſelf at the feet of his holy father, begged leave that he might ſtay in that country; which he, with a moſt tender affection, readily granted, in conſideration of his weakneſs: and giving him his bleſſing, committed him to the divine Mercy; ſaying, "May the "Almighty God, for whoſe love thou haſt left thy own country, and been

"in all things obedient to me, make us one day meet again, where we "may rejoice for ever in the preſence of his divine Majeſty." Thus, after mutual embraces and pious tears, they parted from each other; St. *Columban* proſecuting his journey, and St. *Deicola* remaining in *Burgundy*.

OUR Saint finding himſelf now alone with God, poured forth his ſoul to him in moſt earneſt and ardent prayer, that he might know his heavenly will and pleaſure concerning the place and manner of his life. Then ſetting out in ſearch of a proper place for his abode, after having wandred through woods and thickets, till his ſtrength was quite ſpent, and he was almoſt periſhing with thirſt, in a dry ſoil, where he could find no water, he betook himſelf to his prayers, and on his knees implored for a long time the divine Mercy to afford him ſome refreſhment in this extremity. His prayer was heard; for ariſing from his knees, by divine inſtinct he began to open the ground with his ſtaff, and behold a fountain of clear water broke out in the very place, which runs to this day, and is called the fountain of St. *Deicola*; where, after having rendred thanks to God, he refreſhed his thirſt, and recovered his ſtrength. Shortly after, he met with a ſwineherd in the wilderneſs, and enquiring of him if there were any proper place in that neighbourhood for his habitation, was directed and conducted by him (after giving him an aſſurance that his herd ſhould ſuffer nothing in his abſence) to a neighbouring place called *Lutra* or *Lure*, belonging to a nobleman named *Weifhare*.

THIS place the Saint choſe for his abode, there being a little Church of St. *Martin*'s in the neighbourhood, which he much frequented. But as he deſired to be dead to the world, and not taken notice of by the eyes of men, he choſe to go thither in the night, to paſs thoſe ſilent hours with God in prayer: and what was wonderful, on theſe occaſions the Church-door opened of itſelf to receive him. The Prieſt of the place had intelligence of his going thither, and ſought to prevent it, by obſtructing the door and window with a fence of thorns and briars; but theſe were no more capable of reſiſting his faith, than were the locks or bolts before. This drew upon the Saint a perſecution from the Chaplain and others, who charged him with dealing with the devil, and carried their complaints to *Weifhare*, the Lord of the place; who being too credulous, ordered the

Saint

Saint to be apprehended and puniſhed. But God Almighty took the cauſe of his ſervant in hand, and ſtruck *Weifhare* with a mortal diſeaſe, of which he quickly expired. His widow *Bertildis* ſeeing this, applied immediately to the Saint; and caſting herſelf at his feet, all bathed in tears, expreſſed, with lamentable cries, her concern for her huſband's ſoul, for which ſhe begged his prayers; and made at the ſame time an offering to God and his ſervant of her manor of *Lutra*, together with the Chappel of St. *Martin*, and all its appurtenances. The Saint comforted her, and accepted of her offering, in order to found a monaſtery there for the ſervice of God; and having viſited the whole place, he pitched upon that ſpot of ground, where his relicks wait for a happy reſurrection; where, making his prayer, he broke out into thoſe words of the royal prophet, *Pſalm* cxxxi. *This is my reſt for ever and ever: in this place will I dwell, becauſe I have choſen it.* Here, aſſiſted by the neighbours, he built two oratories, one of St. *Peter*, and the other of St. *Paul*, and laid the foundations of a monaſtery, to which many reſorted, to embrace the ſweet yoke of Chriſt, under his conduct and direction. To this monaſtery King *Clotharius* II. admiring the ſanctity of the ſervant of God, gave large poſſeſſions; and he himſelf going to *Rome*, obtained of the Pope privileges for the ſame; together with divers relicks of the Martyrs, which he brought home with him to *Lutra*.

AFTER his return from *Rome*, having ſettled all things to his heart's deſire, and eſtabliſhed his monaſtery in the full obſervance of religious diſcipline, deſiring now to diſcharge himſelf in his old age of all other cares, but that of his own ſoul, and of preparing for eternity, he aſſembled his Religious, and reſigning his ſuperiority, recommended to them for their Abbot his diſciple *Columbe* or *Columbin*, a moſt holy man; whom he knew to be perfectly well qualified for the office: then building for himſelf a little oratory, he ſpent the remainder of the days of his mortality in perfect ſolitude and divine contemplations: till the hour of his death, or rather of his true life, approaching, he ſent for the Abbot *Columbin*, and all the brethren; and having ſpoken to them of heavenly things, and exhorted them to unanimity and peace, he deſired to receive the viaticum; and not long after, having given them all the laſt kiſs of peace, praying and praiſing God, he gave up his ſoul into the hands of its Creator, on the 18th day of

January,

January, ſome time in the ſeventh century. His body was interred in his oratory of the beſſed *Trinity*, where many miracles have been wrought by his interceſſion; where alſo the divine Power has formerly manifeſted itſelf in defending his relicks from being profaned by the barbarous infidels invading thoſe countries.

IT is ſaid of this Saint, that he was obſerved always to ſmile; and being one day aſked the reaſon of it, *I ſmile*, ſaid he, *becauſe no one can take my God from me.*

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ON the 18th of *Januʒry* is alſo commemorated St. *Ulfrid* or St. *Wolfred*, one of thoſe apoſtolick men who laboured in the converſion of *Swedeland* to the faith of Chriſt, in the beginning of the eleventh century. *Adam* of *Bremen*, a writer of that century L. 2. C. 44. informs us, that this holy man, inflamed with divine charity, quitting *England*, his native country, went into *Swedeland*, and there ſtrenuouſly preaching to the *Pagans* the word of life, converted many of them to the chriſtian faith. Till having, in a publick aſſembly of the infidels, deſtroyed their idol *Torſtan* or *Thor*, they fell furiouſly upon him, ſtabbed him with innumerable wounds, and after having killed him, caſt his mangled body into a neighbouring lake, about the year of Chriſt 1028.

Jan. 19. St. *WULSTAN*, Biſhop.

From his Life by *William* * of *Malmesbury*, &c.

ST. *Wulſtan* was born at *Icentun* in *Warwickſhire* of pious parents; his father was called *Aetſtan* or *Aethelſtan*, and his mother *Wulfgeva*. From his childhood he ſhewed great diſpoſitions to piety; and was by his parents recommended firſt to the care of the Monks of *Eveſham*, and afterwards to thoſe of *Peterborough*, to be educated by them in virtue and

* *Wharton's Anglia ſacra*, Tom. II. p. 241.

and learning. When he was grown up, returning home, he behaved himſelf in ſuch manner as to be a model of modeſty and purity. This virtue the enemy of his ſoul particularly envied, and ſtrove to rob him of ſo rich a treaſure, by inciting a young woman in the neighbourhood to a wanton love for his perſon; which ſhe many ways diſcovered to him, in order to draw him into the ſnare of concupiſcence; but he regarded her not at all; till one day in ſome publick ſport in the fields *Wulſtan* having out done all his companions, and being on that account much applauded by the ſpectators, this young wench, who was alſo in the company, took occaſion by ſinging and dancing to celebrate, as it were his triumph: by which means his ſoul was ſomething touched with wanton love. But he quickly recovered himſelf, and bewailing his fault, withdrew into a thicket hard by (whilſt the others continued their play) and there proſtrate on the earth with very great contrition accuſed himſelf to his God, and continued for ſome time in prayer, till he fell aſleep: at which time a bright cloud was ſeen deſcending from heaven upon the place where he lay, which drew the curioſity of his companions thither to ſee what was the matter; to whom, being awaked, he declared for their edification, the wonderful change God had then worked in his ſoul by delivering him from all inclinations to carnal concupiſcence; from which he was ever after free: This, ſays my author, *Hamming* ſubprior of *Worceſter*, learnt from the Saint's own month, after he was Biſhop, and related it to *Coleman* who wrote his life.

AND now the parents of *Wulſtan* having, by mutual conſent, ſeparated from each other, his father became a Monk in the Convent of *Worceſter*, and his mother a Nun in the ſame city. Our Saint therefore being thus left in the world, betook himſelf to *Brithegus* Biſhop of *Worceſter*, who received him under his care, and admiring his excellent qualities, promoted him to holy orders and made him Prieſt, though he through humility would have declined this dignity, of which he judged himſelf unworthy. In this ſtation he carefully ſhunned thoſe rocks on which too many are ſhipwreck'd; he gave a good part of his time to prayer; and tho' he lived in the world, practiſed no leſs, yea rather greater auſterities than the religious in their convents: at firſt indeed he allowed himſelf the uſe of fleſh, but afterwards retrenched this alſo, by a vow made on an occaſion in which he found

his

his appetite too much bent on that kind of food, and his imagination during Maſs, diſtracted with the thought and deſire of it. The Biſhop ſeveral times offered him a benefice, but he declined accepting of it, and contented himſelf for his ſuſtenance with the voluntary oblations of the faithful. Thus he lived whilſt he was a ſecular Prieſt.

AFTER ſome time he made known to his Prelate his deſire of being a Monk, to which ſome ſay he was moved by the perſuaſion of his pious mother. *Brithegus* judged it to be a call from God, and joyfully admitted him in the convent of *Worceſter*; where the Monks were ſoon ſenſible what a treaſure God had ſent them; for ſo remarkable was the innocence and ſanctity of his life, joined to a wonderful regularity and auſterity, that they quickly thought him worthy of the moſt important offices of the community. And firſt they committed to him the care of inſtructing the children; then they made him Præcenter or Chanter, afterwards Treaſurer of the Church: In which ſtation having the care of the Church allotted to him, he gave himſelf up with leſs hinderance to prayer and ſpiritual reading; ſo that after faſting the whole day, as he frequently did, he would watch the night in the Church: And when ſleep forced itſelf upon him, the little repoſe he allowed himſelf would be on the floor, lying with his head on the ſtep of the Altar; or upon ſome board or bench, putting his book under his head for a pillow. He every day recited the ſeven penitential *Pſalms*, making an humble genuflexion at every verſe; and at night he did the ſame with the 118th *Pſalm*. Seven times in the day he proſtrated himſelf before each one of the eighteen altars, which were in the old Church: And in the night he often ſhut himſelf up in the weſt porch, where was the altar of all Saints, with the triumphant ſtandard of the croſs, and there with earneſt prayers and tears he implored the divine mercy. In the mean time, whatever eſteem his brethen had of him, he was always humble and little in his own eyes; and whatever employs others would diſdain as mean and vile, he gladly choſe, and willingly underwent.

UPON the death of *Agilwin*, the Saint was made Prior of the convent, by *Aldred* then Biſhop of *Worceſter*; and diligently promoted, as well the temporal as the ſpiritual good of the community; which had ſuffered much from the depredations of the Danes, and other ſacrilegious Uſurpations;

ſo that the religious were reduced to a ſmall number: But by the induſtry of St. *Wulſtan*, or rather by the power of his ſanctity, which nothing could reſiſt, the convent was reſtored to its former flouriſhing condition. The Saint, as he endeavoured to form his own life, after the moſt perfect models which he could find in holy ſcriptures, and in the writings of the Saints, which he diligently peruſed; ſo he ſtrove to teach his brethen by his example, no leſs, or rather more, than by his words, the ways of God, and of all chriſtian perfection: To this end, inſtead of remitting his former auſterities and practices of piety, he rather encreaſed them; watching and praying without ceaſing, eating nothing at all three days in the week, other three days nothing but bread and greens; and on the *Sunday* contenting himſelf with lenten fare. Neither did he confine his care and charity to his own community, but was always ready to exerciſe as well the corporal, as ſpiritual works of mercy, in favour of the people, eſpecially the poor, that applied to him: To this end, after the morning ſervice was over, he uſed to ſpend the remainder of the forenoon in attending to their neceſſities; baptizing their children, *&c.* And on all *Sundays* and holidays he preached to them the word of God. And now God was pleaſed to begin to manifeſt his ſervant's ſanctity by miracles; particularly when one of the workmen, who was fixing the ſcaffolds for raiſing a ſteeple over the great Church, chanced to fall down head foremoſt from the top of the Church to the ground, in the preſence of the Saint; who ſeeing him fall, made the ſign of the croſs towards him, by which he was wonderfully preſerved, ſo as not to be bruiſed, nor hurt at all.

AFTER ſome years, *Aldred* Biſhop of *Worceſter*, was choſen to the See of *York*, and went to *Rome* for his pall: This Prelate, it ſeems, would have retained the See of *Worceſter* together with that of *York*, as ſome of his predeceſſors had done: But the Pope would not conſent to it, nor give him his pall, but upon condition he would procure a proper ſucceſſor in the Biſhoprick of *Worceſter*: And to ſee this done, as well as for ſome other eccleſiaſtical affairs, he ſent ſome Cardinals into *England* with the new Archbiſhop. Theſe were received with great honour by the holy King St. *Edward*; and went down with *Aldred* to *Worceſter*, where they were lodg'd in St. *Wulſtan*'s convent; and thereby had an opportunity of ſeeing

and

and admiring the great virtues of the Saint: ſo that upon their return to Court, they ſpoke of him to St. *Edward* in ſuch an advantageous manner, and were ſeconded therein by both the Archbiſhops, and by the chief men of the Kingdom; that it was concluded *Wulſtan* ſhould be made Biſhop of *Worceſter*. The Saint was ſent for, but refuſed to hear of the promotion, declaring death would be far more welcome to him than a Biſhoprick; ſo unworthy did he judge himſelf of that high and difficult ſtation, nor would he ever have yielded to their will; had they not preſſed him with the obedience he owed to the holy See, whoſe Legates theſe Cardinals were; and had not alſo *Wulſi*, * an eminent ſervant of God (who for forty years had led a recluſe and eremitical Life) ſent to him to declare that ſuch was the will of God, and threaten'd him with the divine anger if he perſiſted in his refuſal. Upon this he acquieſced, and was conſecrated by Archbiſhop *Aldred* in *September* 1062.

HAVING thus undertaken the paſtoral charge, he applied himſelf with great diligence to the care of his flock; viſiting frequently all parts of his dioceſe, preaching every where the word of God; building and dedicating Churches, which were wanting in many places; conſecrating Altars, adminiſtring the Sacrament of Confirmation, ſometimes to thouſands in a day; and never wearied with any labours undertaken for advancing the glory of his Lord, or the beauty of his houſe. His ſermons were plain and ſimple, but animated with wonderful piety, and full of the unction of the ſpirit of God: Great numbers always flockt to hear him; and his preaching had admirable effect on their ſouls: For though he was look'd upon a man of no learning; yet he was able, ſays *Malmiſbury*, to make, without any ſtudy, a powerful diſcourſe, in which, by repreſenting the torments of hell and the joys of heaven, he could draw tears from the eyes of his auditors, and induce them to a ſincere reſolution of ſerving God. His preaching made the greater impreſſion, becauſe his life and practice was conformable to what he taught; and by his faſting, watching, and prayer, he was con-

* Of him thus writes *Ingulf* Abbot of *Croyland*, p. 892. "A moſt devout young man, and "moſt noble of the kindred of earl *Leofric*, named *Wulſi*, through the love of a ſolitary life, "ſhut himſelf up in our monaſtery, and lived moſt holily for many years, p. 893. at length, "by reaſon of the tumults of wars, he went to *Eveſham* (hoodwinkt all the way) and there re-"mains to this day a recluſe in a cell, adjoining to a certain chapel." So he.

tinually offering a holy violence to heaven, which obliged, as it were, the Almighty to inſpire him with proper words to ſhew forth his divine praiſes and to bring over erring ſouls from ſin to juſtice, from vanity to verity.

HIS dignity of Biſhop did not hinder him from exerciſing, on every occaſion, the humility and regularity of a common Monk. When he was at *Worceſter*, he almoſt daily celebrated the Maſs of the community; was always preſent at the collation or conference in the evening; was firſt in Church in the morning; where, if any of the Monks deſiring to ſay Maſs, had not a clerk at hand to ſerve him; *Wulſtan* was always ready to perform that office. Some told him, they thought he debaſed himſelf too much on theſe or the like occaſions, conſidering his dignity; he, by way of reply, ſuggeſted to them the words of his maſter *qui major eſt veſtrum erit miniſter veſter*, St. *Matt.* xx. 26. *He that is the greater amongſt you let him be your miniſter, or ſervant.* He every day heard two Maſſes, beſides that which he daily ſung; and what appears very extraordinary, with ſo many employments and daily labours, he was nevertheleſs in a manner always praying. In his travels, he no ſooner mounted on horſeback, but he began to recite the *Pſalter* and other prayers with the eccleſiaſticks that accompanied him, and continued in prayer till his journeys end: Whenever he came near any Church or oratory, he lighted from his horſe, and went in to pay his devotions there, and with tears implored the prayers of the Saint in whoſe name the Church was dedicated. He had always with him a clerk who carried the purſe, to relieve all the poor he met in the way. When he came to the town or village, where he was to lodge, his firſt viſit was alway to the Church; and wherever he lodg'd, and at whatever diſtance from the Church, he failed not to go thither in the morning early to ſing his mattins, whatever the weather, or however dirty the way might be.

PASSING one day through *Eveſham*, he ſtopp'd, according to his cuſtom, viſit the Church; and going in, proſtrated himſelf in prayer before the relicks of St. *Egwin*, begging God's mercy for himſelf and his flock: after his prayer, he ſaluted the Monks, and made them a pious exhortation. There was at that time one of their community, whoſe name was *Egelrick*, who by an obſtinate fever was reduced, as it was thought, to the very confines of death: This Monk deſired to ſee the Saint, and by his prayers was reſtored

reſtored to health. Many other miracles were wrought by his prayers: he cured in the ſame town of *Eveſham* a woman that was lunatick; he caſt the devil out of divers perſons that were poſſeſſed; he healed a poor *Kentiſh* man of the King's-evil; reſtored ſight to a blind man of *Worceſter*; healed the eyes of *Gunnildis*, daughter of King *Harold*, a Nun at *Wilton*; not to ſpeak of ſeveral other wonders recorded of him by my author, in the ſecond book of his life. He had alſo the gift of prophecy, as he manifeſted on ſundry occaſions; of which ſome inſtances may be ſeen in the ſame book.

WHEN the Conqueror had taken poſſeſſion of the Kingdom of *England*, he every where promoted his *Normans*, to the prejudice of the natives. St. *Wulſtan* on this occaſion would have been removed alſo from his See, to make room for ſome *Frenchman*, had not God Almighty by miracle declared in his favour. The pretext alledged for his removal was his want of learning, his unfitneſs for ſecular affairs, and his great ſimplicity. Upon this, in a ſynod held at *Weſtminſter*, Archbiſhop *Lanfrank* preſiding, the Saint was required to give up his croſier and ring; who, as the holy Abbot *Aelred* relates in his life of St. *Edward*, replied, "Truly, my Lord "Archbiſhop, I do ſincerely acknowledge my own inſufficiency, and did "ſo long ago, when the clergy elected me, and my royal maſter King *Ed-* "*ward*, with the concurrence of the See Apoſtolick, forced me to ſubmit "my ſhoulders to ſo great a burden: I do therefore willingly reſign my "croſier, ſince ſuch is yours and this holy ſynod's pleaſure; and I will de- "liver it to him who put it into my hands." Which having ſaid, he went to the monument of St. *Edward*, and thus directed his ſpeech to the Saint: "My royal maſter, we are this day condemned, both you and I; "you of imprudence in conſtraining me, and I of preſumption in ſuffering "myſelf to be conſtrained to accept of a dignity and office of which I was "unworthy and uncapable: and, indeed, whilſt you was here amongſt mor- "tals as a man, you might eaſily be miſtaken; but now you are united "with God, who is the eternal truth, you cannot be liable to error: to "you therefore I give up this ſtaff; be pleaſed to give it to ſome other, "who you know deſerves it." With which words, lifting up his hands, he fixed the croſier in the ſtone of the monument; and putting off his pontifical attire, went and ſeated himſelf amongſt the Monks. All were aſtoniſhed

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to ſee the croſier fixed in the marble, and more, when they eſſayed in vain to draw it out, and by no force could effect it; till both the Archbiſhop, and the King, (who was called to be an eye-witneſs of this wonder) begging the holy Prelate's pardon, entreated him to reſume his ſtaff; which, when he had conſented to do, he drew it out of the ſtone with as much eaſe as if it had only been ſet in ſoft clay. From which time the Conqueror honoured him as a father, and uſually called him ſo; which made it eaſier for the Saint to recover, ſome time after, (in the council of *Pedredan)* certain poſſeſſions belonging to his Church, which had been uſurped by the See of *York.*

BUT the being honoured by great ones did not puff up this holy Prelate; neither would he go one ſtep out of the way of juſtice and truth, either for fear of their wrath, or for hope of their favour. He neither flattered the rich, nor was hard upon the poor; nor favoured ſuch as would flatter him: when he was praiſed, he aſcribed all to God; when diſpraiſed, he excuſed thoſe who blamed him, and ſat down eaſy under the teſtimony of a good conſcience. He was patient under injuries and affronts; had the charity of a father to all, and was generally loved by all as a father. His countenance was always chearful; a teſtimony of the inward joy of his heart. He had a great devotion for reciting the Pſalms, and even waked in the morning with ſome Pſalm in his mouth; he neglected no opportunity of preaching; and his recollection in God was in a manner continual; even at his meals he would be praying or meditating. In all his farms he had a little cell, in which, when he was in the country, he ſhut himſelf up, after Maſs, in prayer and contemplation, till he was called to his meal or to his hours. This ſolitude he particularly affected in *Lent.* He had a great charity for the ſouls of the faithful departed, for whoſe repoſe he appointed a Maſs to be ſung every day. When news were brought to him of any one's death, he recited on the ſpot ſome prayers and pſalms for the departed ſoul, and then made ſome exhortation to the company ſuitable to the occaſion.

HE had an extraordinary talent in bringing ſinners to God in the ſacrament of penance: he received ſuch as applied to him with ſo much affection, heard them with ſo much meekneſs and charity, wept over them with

with ſo much tenderneſs and compaſſion, as to attract penitents to him from all parts of the Kingdom, to confeſs their ſins to him, which they had not the courage to declare to any other. He encouraged them to a confidence in God's mercies, animated them to bring forth worthy fruits of penance, inſtructed them how to live for the future, and was more remarkably loving and kind to thoſe who had laid open to him their ſins in confeſſion. His charity to the poor was in a manner unlimited; he entertained great numbers of them daily at his houſe, and cauſed the young gentlemen who were brought up under his care to bring in their diſhes for them, and to ſerve them on their knees; to teach them, by this means, to have a proper regard for Chriſt in the perſons of his poor. Every day in *Lent* he waſhed the feet of the poor, (chuſing rather for this the darkneſs of the evening, to avoid oſtentation) and he moſt affectionately embraced the feet of ſuch as were ulcered with the King's-evil. His charity moſt remarkably exerted itſelf on *Maundy-Thurſday*, in which, beſides a general dole to all the poor that came, he furniſhed each one with cloaths and ſhoes, which he diſtributed with his own hands. The laſt year before his death, the epiſcopal palace was on that day thrice filled with the poor; and the third time, when the proviſions began to fail, God Almighty ſent in freſh ſupplies when leaſt expected.

ON the *Eaſter-day* following, which was the laſt of his life, he told his ſervants he would feaſt himſelf that day with good people; which they interpreted of the rich: but the Saint, who had other intentions, brought into his houſe great numbers of the poor, and ſeated himſelf amongſt them; telling his people, that ſuch as theſe were truly *rich*, who knew and followed the will of God; and that it was a greater pleaſure to him to ſee himſelf in their company, than to be at table with the King; which he ſaid, becauſe the King often invited him to his table, by reaſon of the great eſteem he had of his ſanctity.

ON the *Pentecoſt* following he was taken with a grievous illneſs, which reduced him to his bed; upon which, he ſent in haſte for his friend *Robert* Biſhop of *Hereford*, to whom he made his confeſſion, and then took a penitential diſcipline for his ſins. From this time till the new year, he continued ſtill labouring under a ſlow and lingering fever; by which, as the

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ſtrength of his body daily decayed, his ſoul was purified as gold in the furnace. After *New-year's-day*, the ſame Biſhop, with the Abbots of *Glouceſter* and *Tewkſbury*, came to viſit him; to whom he bid his laſt farewell. In his illneſs he remitted not his attention to God; but was praying often vocally, always mentally. He lay all this time, or rather ſat in ſuch manner, as to have his ears always open to the Pſalms recited in his Chappel, and his eyes to the Altar. Eight days before his happy death, he received the extreme unction from *Thomas* Prior of *Worceſter*, and the bleſſed ſacrament every day from that time, to prepare himſelf for his laſt journey; which he happily performed on the 19th of *January*, anno 1095, in the eighty-ſeventh year of his age, and the thirty-third of his epiſcopal dignity. His body, immediately after his death, was wonderfully changed, as if it had already put on immortality: his ring, which before had often fallen from his finger, could now by no means be drawn off, ſo that it was buried with him; a circumſtance he had long before foretold. He was ſolemnly interred by *Robert* of *Hereford*, (to whom the very night he died he appeared in a dream, to invite him to that function) in his cathedral of *Worceſter*, which himſelf had built. Many prayers and alms were offered by his clergy and people for the repoſe of his ſoul; till they were aſſured, by a holy prieſt named *Dunſtan*, who lived in great reputation of ſanctity at *Brumpton*, and another great ſervant of God, a woman that lived a recluſe in the ſame town, (who in their days were looked upon as perſons that had great communications with God) that they both had ſeen their late Prelate in glory amongſt the Saints. His monument was illuſtrious for innumerable miracles, and was not the leaſt ſullied when the Church was burnt in 1113. His body was taken up above one hundred years after his death, and was found in all his pontifical attire as whole and uncorrupt as when firſt laid in the grave. His feaſt uſed to be ſolemnized on the 19th of *January*, (on which day he has an office of nine leſſons in the *Sarum* breviary) and his tranſlation on the 7th of *June*. He was canonized at *Rome*, anno 1203.

ST. *Wulſtan* built, as we have ſaid, the Cathedral of *Worceſter*, which work was begun *anno* 1084. When the old Church which St. *Oſwald* had built was uncovered, in order to be pulled down, the holy Prelate was

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ſtanding in the Church-yard penſive, and from time to time ſighing; till at length he burſt out into tears, ſaying, "We wretched ſinners are de-"ſtroying the works of the Saints: they aimed not at pompous buildings, "but ſerved their God with greater holineſs in meaner edifices; and we, "alas! who fall far ſhort of their virtues, pleaſe ourſelves, as if we did great "things, in heaping ſtones together."

IT is recorded alſo of him by ſome of our hiſtorians, that when the *Engliſh* would be making their complaints, in his hearing, of the oppreſſions they ſuffered from the *Normans*, he would tell them, *This is a ſcourge from God for your ſins, which you muſt ſuffer with patience.* If they replied, as ſometimes they would, that the *Normans* were as bad as the *Engliſh* had ever been, he told them, that God often makes uſe of the wicked to chaſtiſe his ſervants for their greater good; and that we are not to conſider who they are that afflict us, but take all as from God's fatherly hand; who, to correct his children, makes uſe of a rod, which he afterwards flings into the fire.

Jan. 19. St. *HENRY*, Biſhop of *Upſal*, Martyr.

From *Joannes Magnus*, and other *Swediſh* hiſtorians; and from his Life publiſhed by *Bollandus*, Tom. II. from a Manuſcript of *Ruben Vallis*.

ST. *Henry* was one of thoſe *Engliſh* preachers to whom the northern people of *Scandinavia* were indebted for their chriſtianity. Of him thus writes the author of the manuſcript publiſhed by *Bollandus*: "Whilſt "St. *Eric* reigned in *Swedeland*, the bleſſed Biſhop *Henry* of *Engliſh* race, a "man illuſtrious for ſanctity of life, governed the Church of *Upſal*. By theſe "two lights that people was inſtructed and formed to the true worſhip of "God. The King had a great affection for this Prelate (who was as emi-

" nent in life and manners, as in his high ſtation in the Church) and ho-
" noured him with ſpecial favour and familiarity. Happy was that coun-
" try at that time which was piouſly governed by ſuch great rulers! Nei-
" ther was there any thing to be feared, when the heads were ſo well united
" in perfect concord. Thus the growing Church was edified, the laws
" were rectified, peace and juſtice were maintained; whilſt the King on
" his part ſuppreſſed all evils, and the good Paſtor diligently watched over
" his flock.

" AT that time the people of *Finland*, who were as yet blind and ſa-
" vage idolaters, did great damages to the *Swedes*: wherefore the holy King
" *Eric*, gathering together an army, and taking along with him bleſſed
" *Henry*, the Biſhop of *Upſal*, made an expedition againſt theſe enemies
" of Chriſt, and ſubjected them to his dominions, and to the faith. The
" King, after great numbers of the infidels had been baptiſed, and Churches
" founded, returned to *Swedeland*; but St. *Henry* remained in *Finland*, to
" water theſe new plants, *&c.* fearleſs of the dangers, of all kinds, to which
" he expoſed himſelf for the ſalvation of theſe poor ſheep; and preferring
" a laborious miſſion before the abundance of all things, the comforts of
" his friends, and the ſublime ſeat of *Upſal*.

" WHILST the holy Prelate was labouring to confirm this new Church
" of *Finland*, at a certain time he ſought to correct, by the cenſures of the
" Church, one that had committed a murder. This bloody man deſpiſed
" the medicine deſigned for his ſalvation; and conceiving a deſperate ha-
" tred againſt him who gave him wholeſome correction, attacked this zea-
" lous lover of his ſoul, and killed him." So far the manuſcript; which goes on relating the judgment of God upon the murderer, and the many miracles in healing the ſick, *&c.* wrought at the relicks, and by the interceſſion of the Saint. He ſuffered *anno* 1151; in which year cardinal *Baronius* thus writes of him: " This year *Henry* Biſhop of *Finland*, and
" Apoſtle of all that nation, after he had in a great part converted them
" to the chriſtian faith, being killed by the violence of the ungodly, ob-
" tained the Crown of Martyrdom; whoſe glorious conflict, and apoſto-
" lick office undertaken for Chriſt, and happily conſummated, *John*
" *Olaus* has deſcribed in his metropolis of *Upſal*."

John Magnus, in his lives of the Archbiſhops of *Upſal*, writes thus of our Saint: "He ſettled and confirmed *Swedeland*, as yet young in the faith; "and brought it back from the filth of the ſins, with which it was defiled, "to works of piety: he inſtructed the nation, ignorant before, both in di- "vine and human laws: he helped St. *Eric* to become a Saint, and with "the ſame St. *Eric* regulated the laws by which *Swedeland* has been main- "tained in peace till our days: he laboured that *Finland* ſhould be added "to the *Swediſh* dominions, *&c.*" where he alſo calls him the *Apoſtle of* Finland *which received his blood.* He is commemorated on this day by *Molanus* in his martyrology, and has a place in the *Swediſh* breviary. His body was tranſlated to his Cathedral of *Upſal*, where his tomb at the change of religion was deſtroyed, and his aſhes diſperſed.

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ON the 19th of *January* is alſo commemorated by *Dom. Menard* in his *Benedictine* martyrology, and by *F. Colgan* in his acts of the *Iriſh* Saints, St. *Blathmac* Abbot, martyred by the *Danes* towards the beginning of the ninth century; whoſe life is extant, written in *Latin* verſe by *Walafridus Strabo*, a celebrated writer of that century. According to this author, St. *Blathmac* was of the blood-royal of *Ireland*; and from a child was remark- ably chaſte and humble. As the love of God baniſhed from his ſoul all love of earthly things, he privately withdrew from the world, and en- ter'd into a monaſtery; from which courſe of life he would not ſuffer him- ſelf to be drawn back by any perſuaſions or inſtances of his worldly friends. In the monaſtery he behaved in ſuch manner, and ſo excelled in all virtues, that he was choſen Abbot and Father of the other Religious; whom, by word and example, he trained up to all perfection; becoming all to all, that he might bring all to Chriſt. He had a great deſire to die a Martyr for the love of God: in conſequence of which, after having made ſome attempts to leave *Ireland*, (in hopes of meeting elſewhere opportunities of ſuffering) and his going having been ſtill prevented by his countrymen, who were not willing to loſe him; at length he ſtole away from them, with a few companions, to the Iſland of *Hy* or *Iona*, where was the celebrated monaſtery of St. *Columba*. Here he met with his deſire, when the *Daniſh*

pirates visited those parts; whose coming he foretold to the Monks, admonishing such as were timorous, to withdraw; whilst he, with those that remained, having armed himself by the sacred mysteries, waited the coming of those barbarous infidels; by whom they were all massacred. At his sepulcher, and those of his companions, God was afterwards pleased to work many miracles.

Jan. 20. St. *FECHIN*, Abbot.

From his Acts, published by *F. Colgan*, &c.

ST. *Fechin*, was born in *Ireland* in the sixth century, in the territory of *Lugne*, now a part of the county of *Sligo*: His parents were noble, according to the world; his father was called *Koelcharnan*, and his mother *Lasrea*. At the time of his birth, the village of *Bile-Fobhair*, where his parents dwelt, is said to have been all illuminated with a heavenly light as a presage of his future sanctity. As soon as he came to an age capable of instruction, he was committed to the care of the holy Priest St. *Nathinæus* (honoured as patron in the diocese of * *Achadh-Conar*) from whom he learnt the sacred letters, and the practice of all religious perfection. In process of time he was made Priest, and built divers Churches in the territory of *Lugne*, one at *Eas-dara*, with a monastery adjoyning, to which appertained of old a manour (now possessed by the Archbishops of *Armagh*) called to this day from this Saint *Tearmuin Fechin*, or the refuge of *Fechin*; another at the place of his nativity, called *Bile-Fechin*; a third, with a monastery annex'd to it, called *Killna-manach*, or the Monks cell; and some others. But his chief foundation was that of the famous monastery of *Foure* or *Fower* (in latin *Favoria*) in the province of *West-meath*, a place which St. *Columba* or *Columbill*, is said by the Spirit of prophecy to have appointed for him many years before he was born; when being urged by his disciples to make a settlement there; he told them

* A Bishop's See in the county of *Sligo*.

them that place was deſigned for another, who in after times, ſhould there in an extraordinary manner glorify God.

WHEN St. *Fechin* firſt came to *Fower*, he ſpent three days and nights, in faſting, watching, and prayer; and then was admoniſhed by an Angel, that it was the divine will he ſhould ſettle in that place; and build a monaſtery, in which he ſhould gather together a numerous congregation of religious ſouls: At the ſame time the Lord of that valley, willingly gave him a place on which to build; nor was it long before this place was ſtock'd with holy inhabitants, attracted by the ſweet odour of the virtues of this man of God; inſomuch that in this monaſtery alone, he had no fewer than three hundred Monks; whom he inſtructed and trained up in the ſcience of the ſcriptures, and in monaſtick diſcipline, according to the rules and inſtitutes of the ancient fathers. And ſo eminent was this Abbey of St. *Fechin*, for all good learning, as well as for chriſtian piety; that *Foure* (which afterwards became a Biſhop's See) was called of old, as we learn from *Uſſher*, p. 500. *Balle-Leavair*, or the town of books.

ST. *Fechin*, was wonderfully favoured by God with the ſpirit of prophecy, and ſtupendous miracles, even to the raiſing the dead to life. For the truth of theſe miracles, the author of his life (p. 131.) alledges the teſtimony of *Aileranus* the wiſe, (contemporary to the Saint) and many others of the faithful; eſpecially with regard to the wonders he wrought in the iſland *Immagia* [*Imaidh*] on the coaſt of *Connaught*; to which he was ſent by an Angel, to convert the *Pagan* inhabitants to the faith of Chriſt. This iſland was afterwards given to God, and to the Saint, by *Guari*, King of *Connaught*; where there is to this day a pariſh Church dedicated in the name of St. *Fechin*: He alſo founded another monaſtery in a neighbouring iſland, anciently called *Inis-Arthuir*, now *Ardoilen*.

AMONGST the miracles of St. *Fechin*, his hiſtorians take particular notice of his mill, of which *Gyraldus Cambrenſis* writes, "that at *Foure*, in "*Meath* is a mill, which St. *Fechin* miraculouſly hewed out with his own "hands on the ſide of a rock: Into which, as alſo into the Church "of that Saint; women do not enter, nor is that mill leſs reſpected by the "natives, than if it were one of the Churches of the Saint." Where alſo he relates ſeveral miracles that were wrought in his time, in defence of that

place.

place. *Colgan*, ſuppoſes the miracle of this mill, to conſiſt in this, that the water by which it is turned, was by the prayers of the Saint, derived from a neighbouring lake, through the high mountain, at the foot of which the monaſtery ſtood; above the power and order of nature, which he calls a ſtanding and a viſible miracle.

To conclude: St. *Fechin*, after a life of great auſterity, and of wonderful ſanctity, was called to a happy eternity, *January* the 20th, *Anno* 664, in the time of the great mortality.

On the 20th of *January*, *Colgan* alſo gives us the life of St. *Molagga*, or *Molacus* Confeſſor, Patron of the Church of *Tegh-Molagga*, in the county of *Cork*, illuſtrious for ſanctity and miracles in the 7th century: But as this life is of an uncertain date; and contains ſome things that appear incredible, we are willing to paſs over the particulars of it.

Jan. 21. St. *MALCALLAN*, Abbot.

From *F. Colgan*'s Collections, p. 152.

He was an *Iriſhman* by birth, who going abroad with St. *Cathroë*, and other companions, was hoſpitably received and entertained by *Herſwindes* a noble Matron; wife to Count *Eilbert*, who dwelt not far from *Perone* in *Picardy*: To whom when they had ſignified their deſire of leading a ſolitary life in ſome proper place, where they might freely ſerve our Lord, living by the labour of their hands; ſhe appointed them a place in the foreſt of *Thieraſche*, near a Church of St. *Michael*, where ſhe built them dwellings, and contributed to their maintenance. They were thirteen in all, and choſe *Malcallan* for their ſuperior; under whoſe conduct they for ſome time exerciſed themſelves, in watching, faſting, and prayer; till the holy ſuperior, and St. *Cathroë* the chief of his companions, deſirous of greater perfection, choſe to embrace the Benedictine inſtitute; which at that time was obſerved in its full vigour; at

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the celebrated monaſteries of * *Fleury* in *France*, and of *Gorzè* in *Lorrain*. The pious *Matron* ſeconded their good inclinations; and recommended *Malcallan* to *Agenald* the Abbot of *Gorzè*; and *Cathroë* to *Erchenald* the Abbot of *Fleury*: under thoſe holy Abbots, they made their reſpective profeſſions; after which, the good lady deſired and obtained their return to *Thieraſche*: where St. *Malcallan* was conſtituted Abbot of the monaſtery of St. *Michael*, which her huſband, Count *Eilbert*, founded in that forreſt. The Count not long after founded alſo another monaſtery at *Wazor*, upon the *Meuſe* between *Dinant* and *Huy*, and gave it to the ſame Saint. Both theſe Abbeys, *Malcallan* governed for ſome time in ſuch manner, as to unite together moſt perfectly the care of his own ſanctification, and that of the ſanctification of the religious committed to his charge: till finding it too great a burthen to govern at once, two diſtant monaſteries; he reſigned that of *Wazor* to St. *Cathroe*: and retired to St. *Michael*'s, where he made a happy end, *anno* 978, according to *Flodoardus* a cotemporary author, who thus writes of him. "*Anno* 978, the man of God *Malcallan*, an "*Iriſhman* by nation, on the eve of St. *Vincent* the deacon and martyr, "left this tranſitory life, which he hated; and happily began to live with "the Lord, whom in his life time he had continually ſerved. Who, as to "his body, lies buried in the Church of bleſſed *Michael* the Archangel; "whoſe Abbey during the time of his corporal manſion in the world he "had piouſly governed." So this author.

SOME have affirmed, that St. *Malcallan* was Abbot of St. *Michael*'s at *Verdun*: But it is a miſtake, for there is no Abbey of St. *Michael* at *Verdun*; and St. *Malcallan*'s Abbey of St. *Michael* is in *Thieraſche* or *Tierarche*, on the confines of *Haynault*, in the dioceſe of *Laon*, where this holy Abbot's feſtival is duly celebrated on the 21ſt of *January*.

* Now called St. *Benoiſt ſur Loire*.

Jan. 24. St. *CADOCUS*, Abbot.

From his Acts in *Capgrave*, *Uſher*, &c.

THE name of St. *Cadocus*, was of old very illuſtrious among the *Britons*. He was ſon to *Gundleus* a Prince of *South Wales*, by his lady *Gladuſa*, daughter of *Braghan*, who gave name to the province now called *Brecknockſhire*. His parents were not leſs enobled by their virtues than by their blood: his father more eſpecially, who after ſome years retired from the world, and led an eremitical life, in ſuch auſterity and ſanctity (near a country Church which he himſelf had built) as to be honoured after death amongſt the Saints. *Cadocus*, who was his eldeſt ſon, ſucceeded in the government, but not long after followed his father's example; and giving up his temporal principality for an eternal kingdom, embraced alſo a religious life. At that time St. *Tathai* an *Iriſh* doctor (who had retired himſelf into the mountains of *South Wales*) had lately been called out of his ſolitude, by *Caradocus* ſon of *Inirius* a *Britiſh* King; and had opened a famous ſchool of learning and piety, in the city of * *Gwent* in *Monmouthſhire*. To this great maſter, the young *Cadocus* repaired, and put himſelf under his diſcipline; till he had made ſuch progreſs in the ſciences, but more eſpecially in the true ſcience of the Saints, as to be fit to become a maſter himſelf, and a guide and inſtructer of many others to chriſtian perfection.

FROM *Gwent* therefore, *Cadocus* returned to his own country of *Glamorgan*; and there not far from the *Severn* ſea (three miles off *Cowbridge*) built a Church and monaſtery, called in the *Britiſh* tongue † *Llan-carvan*, or the Church of the *Stags*; for this reaſon, as 'tis ſaid, becauſe in the building of it, theſe animals forgetting their natural wildneſs, were obſequious to the ſervant

* This city was ſome time a Biſhop's See: but is long ſince lay'd in ruins, it was called by the *Romans Venta Silurum*.

† Others call it *Nancarvan*, or *the Vale of the Stags*.

ſervant of God. In this place the Saint opened a ſchool, one of the moſt celebrated in all *Britain* for piety and learning, in which he had many eminent diſciples. Here he hoſpitably entertained all ſuch as reſorted to him, and by the means of ſome part of his eſtate, which he had reſerved for that uſe, he ſupplied no leſs than a hundred clericks, a hundred other poor men, and as many widows, with their daily food: He alſo frequently viſited his father in his ſolitude, encouraging him to perſeverance in the way he had happily begun, often putting him in mind the crown was not promiſed to thoſe that began, but to thoſe that continued in good to the end.

AMONGST the diſciples of St. *Cadocus*, *John* of *Tinmouth* numbers the great St. *Iltutus*, who by the perſuaſions of our Saint, renounced the court and the world, and became firſt a Monk, afterward Abbot of the monaſtery, called from him *Llan-Iltut*, in the province of *Glamorgan*: others alſo reckon St. *Gildas* a diſciple of this Saint: but he ſeems to have been rather a profeſſor and teacher in his college or monaſtery; where, after his return from *Ireland*, at the deſire of St. *Cadocus*, as we learn from *Caradoc* of *Llancarvan*; he for one year taught all that reſorted to him; deſiring nothing for his ſtipend but the prayers of his ſcholars: where alſo as the ſame hiſtorian adds, he copied out with his own hand a book of the goſpels, which was carefully preſerved in the Church of St. *Cadocus*, and was in ſucceeding ages highly reverenced by the *Welch*, who uſed it in all their moſt ſolemn oaths and covenants. This author tells us, that after one year, both *Cadocus* and *Gildas* left *Llancarvan*, by reaſon of the great confluence of people thither, and retired into the ſolitude of the iſlands of *Ronech* and *Echni*, there to employ themſelves in prayer and contemplation.

BUT as to the place and manner of the happy death of St. *Cadocus*, authors are not agreed: ſome ſuppoſe him to have laid down the load of his fleſh, by a natural death in his own monaſtery of *Llancarvan*; others ſend him abroad as far as *Beneventum*; and after having made him Biſhop there, affirm, that he ended his days by martyrdom: others again, diſtinguiſh two Saints of the name of *Cadocus*, the one Abbot of *Llancarvan*, the other (whom they alſo call *Sophias*) Biſhop of *Beneventum* and Martyr. But in theſe uncertainties we ſhall not pretend to determine any thing. St. *Cadocus*

had for ſucceſſor at *Llancarvan* his diſciple *Ellenius*, one that no way degenerated from the virtues of his maſter; or, as *Leland* words it, *An excellent diſciple of an excellent maſter:* who brought to its full perfection that famous college, ſo much renowned of old amongſt the *Britons*. St. *Cadocus* flouriſhed in the former part of the ſixth century: the particular year of his death is not known.

IN divers ancient ſynods of *Llandaff*, publiſhed in *Spelman*'s councils, there is mention of the monaſteries of St. *Cadocus*, St. *Iltutus*, and St. *Docuinus*, and their Abbots, as the three moſt celebrated of that dioceſe.

Jan. 26. St. *TORCHGYTH*, Virgin.

From St. *BEDE*, Lib. IV. Chap. 9.

ST. *Torchgyth*, whom ſome call *Theorithgith*, was a Nun of the monaſtery of St. *Edilburga* or *Ethelburga* at *Barkin*, and one of the Superioreſſes of that holy community: of whom our venerable hiſtorian thus writes: "When *Edilburga*, the pious mother of that congre-
" gation, devoted to God, was to be taken out of the world, a wonderful
" viſion appeared to one of the ſiſters, named *Torchgyth*, who had lived
" for many years in the ſame monaſtery, and had both been careful always
" to ſerve God herſelf, in all humility and ſincerity, and to be an aſſiſtant
" to the aforeſaid mother, in maintaining regular diſcipline, by the in-
" ſtruction or correction of the younger ſort. Now, that the virtue of
" this holy woman might, according to the expreſſion of the Apoſtle, be
" perfected in infirmity, ſhe was ſuddenly taken with a moſt grievous di-
" ſtemper of body, with which for nine years ſhe was exerciſed, by a loving
" providence of our Redeemer; ordering it ſo to the end, that whatever ſully-
" ing of vice had, amidſt her virtues, either through ignorance or want of
" ſufficient care, fixed upon her ſoul, might all be conſumed in the fur-
" nace of a long tribulation. This woman going out of her chamber one
" night,

" night, when the morning began to dawn, ſaw clearly as it were a hu-
" man body, brighter than the ſun, carried on high, in a linnen ſheet,
" from that part of the monaſtery where the ſiſters uſed to reſt; and when
" ſhe more diligently looked to ſee what it was that drew up this likeneſs
" of a glorious body which ſhe beheld, ſhe perceived it was drawn up by
" cords brighter than gold, till being received into the opened heavens it
" could no longer be ſeen by her. Reflecting on this viſion, ſhe made no
" doubt but that ſome one of the congregation would ſoon die, whoſe ſoul
" would be lifted up to heaven by its good works, as it were by golden
" cords: and ſo it happened; for, but a few days after, the beloved of God,
" *Edilburga*, the mother of the congregation, was delivered out of the
" priſon of the fleſh; whoſe life is known to have been ſuch, that no one
" who was acquainted with her can doubt, but that the heavenly King-
" dom was open to her when ſhe departed this life.

" THERE was alſo in the ſame monaſtery a certain Nun, noble as to
" her extraction in this world, but more noble in the love of the world to
" come; who had for many years been ſo far diſabled in all her body, as
" not to have the power to ſtir any one of her limbs. She underſtand-
" ing that the body of the venerable Abbeſs was carried into the Church, to
" repoſe there till it could be buried, deſired to be carried thither, and to
" be bowed down towards it, in the manner of people at their prayers:
" which being done, ſpeaking to her, as if ſhe had been alive, ſhe en-
" treated her to obtain of the mercy of our good Creator, that ſhe might
" be delivered from ſuch great and ſuch laſting pains: nor was it long be-
" fore ſhe was heard; for within twelve days ſhe alſo was taken out of the
" fleſh, and exchanged her temporal affliction for an eternal reward.

" WHEN the above-mentioned ſervant of Chriſt, *Torchgyth*, had con-
" tinued in this life three years after the death of her miſtreſs, [St. *Edil-*
" *burga*] ſhe was ſo far ſpent with the diſtemper we mentioned before,
" that her bones could ſcarce hang together; and at laſt, when the time
" of her diſſolution was at hand, ſhe was not only without the uſe of any
" other of her limbs, but even of her tongue: which having continued
" three days, and as many nights, being relieved on a ſudden by a ſpiritual
" viſion, ſhe opened her mouth and eyes, and looking up towards heaven,

" began thus to ſpeak to the viſion ſhe ſaw, *Your coming is very delightful to*
" *me; you are welcome.* Which having ſaid, ſhe was ſilent awhile, as it
" were waiting for the anſwer of the perſon ſhe ſaw and ſpoke to. Then,
" as ſomewhat diſpleaſed, ſhe ſpoke again, *I cannot be glad of that.* Then
" pauſing awhile, ſhe ſaid again, *If it cannot poſſibly be to-day, I beg the*
" *delay may not be long.* And after a ſhort ſilence as before, ſhe concluded,
" *If it muſt by all means be ſo, and this reſolution is not to be altered, I beg*
" *it may be no longer deferred than this next night.* Having ſo ſaid, and
" being aſked by thoſe about her to whom ſhe talked: *To my moſt dear*
" *mother* Edilburga, ſaid ſhe. By which they underſtood, ſhe was come
" to acquaint her, that the time of her departure was at hand: for even,
" as ſhe had aſked, after one day and night, being delivered at once both
" from the bonds of the fleſh and of her infirmity, ſhe enter'd into the
" joys of eternal ſalvation." So far St. *Bede*.

Jan. 27. St. *BATHILDES*, Queen.

From her Life by a cotemporary Writer.

BATHILDES, or *Baldechilde*, was born in *England*, amongſt our *Saxon* anceſtors; but was taken away, when young, and carried into *France*; where ſhe was ſold to *Erchinwald*, Maire of the royal palace under King *Clouis* II. who gave her to his lady, to be her ſervant. As ſhe was deſcended of a good family, and withal was both prudent and virtuous, ſhe knew how to behave herſelf in ſuch manner, as to gain the eſteem and love of thoſe whom ſhe ſerved, and indeed of all that knew her; inſomuch, that the *Maire*, (who by his poſt was the greateſt man in the Kingdom) upon the death of his wife, made his addreſſes to her: but the humble Virgin declined the match, and privately withdrew herſelf till he had married another. This her modeſty proved no diſadvantage to her; for not long after, King *Clouis* himſelf, being taken with her excellent en-

downments both of body and mind, made choice of her for his Queen: and the great Maſter of hearts, who deſigned to draw much good from this marriage, inclined her heart to accept of it. Being thus unexpectedly raiſed to the royal throne, [*anno* 649] ſhe became a mother to the poor, and a nurſing mother to the Church; uſing her intereſt with the King in favour of both the one and the other: and he, on his part, was ſo well pleaſed with her piety and charity, as to appoint her the holy Abbot *Geneſius*, (afterwards Archbiſhop of *Lyons*) to be her aſſiſtant in her religious undertakings.

WHILST ſhe lived in wedlock with the King, ſhe brought him forth three ſons, who were afterwards all Kings, *viz. Clotharius*, *Childerick*, and *Theodorick*: and whereas the eldeſt of them was not full five years old when the King died; our Saint, during their minority, took care both of them and of the whole Kingdom, to the great advantage of the publick; for ſhe governed with great wiſdom and religion, and did nothing without the counſel of God's ſervants; more eſpecially of the holy Prelates *Chrodobert* Biſhop of *Paris*, and *Audoen* Biſhop of *Rouen*. By and with the counſel of the Biſhops, ſhe aboliſhed all ſimoniacal ordinations, and publiſhed divers excellent edicts for the benefit of the people; amongſt the reſt, ſhe prohibited the ſelling of Chriſtians for ſlaves, and redeemed many from ſlavery at her own charges: ſhe alſo took much to heart, that God ſhould be ſerved with perfection by all that profeſſed a monaſtick life; and procured, that, by the diligence of the Biſhops and Abbots, regular diſcipline ſhould either be maintained or reſtored, in the famous monaſteries of St. *Martin*, St. *Denys*, St. *German*, St. *Medard*, St. *Anian*, &c. She founded for religious men the Abbey of *Corby*, (which quickly became a fruitful nurſery of many learned and holy men) and for religious women the Abbey of *Chelles*, upon the river *Marne*; which was one of thoſe monaſteries, as we learn from St. *Bede*, Lib. III. Chap. 8. to which many noble *Engliſh* virgins reſorted, in the infancy of our *Engliſh Saxon* Church, to conſecrate themſelves ſpouſes to Jeſus Chriſt.

IN this monaſtery, after her ſon *Clotharius* was come to age, ſhe alſo herſelf, having with difficulty obtained the conſent of the Princes and Nobles, laying down her royalty, put on the humble habit of religion, and

became

became a Nun, under the obedience of the holy Abbeſs *Bertilla*, anno 665; where ſhe paſſed the remainder of her days in great virtue and perfection, chearfully ſerving the reſt of her ſiſters, with wonderful humility, even in the meaneſt offices; prolonging daily her prayers and devotions with many tears; diligently viſiting the ſick, imparting to them ſpiritual comfort and godly exhortations, and procuring of the Abbeſs that they ſhould be properly ſupplied with whatever might be for their comfort or help, either for ſoul or body. In theſe, and other exerciſes of religious life, having ſpent ſome years, and given great example and edification to all, ſhe was taken with her laſt illneſs, in which ſhe ſuffered much from violent pains in her bowels, which ſhe endured with wonderful patience, ever giving thanks to God, and expreſſing a great confidence in him. She was favoured before her death with a heavenly viſion, in which ſhe ſaw, before the Altar of the bleſſed Virgin, a ladder erected up to heaven, and Angels deſcending to comfort her. She commanded her ſiſters to conceal this viſion; and awhile after, ſigning herſelf with the ſign of the Croſs, and lifting up her hands and eyes to heaven, ſhe breathed out her pure ſoul, in the 55th year of her age, and the 680th of our Lord's Incarnation. Some that were preſent at her death, ſaw in ſpirit her old friend the Biſhop *Geneſius*, with a great company of Angels, coming to meet her ſoul, to convey it to the happy regions of eternal felicity. Her name is inſerted in the *Roman* martyrology on the 26th day of *January*, and in the *Gallican* on the 30th, which was indeed the day of her death.

ST. *Audoen*, her counſellor, in his life of St. *Eligius*, *(Eloy)* acquaints us with the piety and veneration this holy Queen had for that great Saint, both living and dead; whoſe body alſo ſhe deſired to have had interred in her monaſtery of *Chelles*; and, to know the divine Will therein, had continued a faſt of three days with prayers and tears: but by a viſible miracle it appeared, that God was not pleaſed the body of this holy Prelate ſhould be taken away from his own city (of *Noyon)*; for by no force or ſtrength of man could it be moved, till the Queen declared ſhe would permit his own flock to enjoy it. The ſame holy writer alſo informs us, that St. *Eligius*, in a viſion by night, ordered a certain courtier to reprove the Queen for wearing jewels and coſtly apparel in her widowhood; "which ſhe did,

"ſays

" ſays St. *Audoen*, not out of pride, but becauſe ſhe thought it proper to be " done, whilſt ſhe took care of the government of the Kingdom during " her ſon's minority. Which command, repeated at three different times, " this courtier neglecting to execute, was puniſhed with a violent fever; " and then being viſited by the Queen, he declared it to her, and immediately " the fever quitted him: upon which the Queen laid aſide her jewels and " ornaments; a great part of which ſhe diſtributed to the poor; and with " the richeſt of them ſhe made a moſt beautiful and ſumptuous Croſs, " which ſhe placed at the head of St. *Eligius*." So St. *Audoen*.

THE body of St. *Bathildes* was taken up by order of the Emperor *Lewis the Pious*, the ſon of *Charlemagne*, and was found uncorrupt. The feſtival of this tranſlation is kept on the 17th of *March*. She lies at preſent under the High Altar at *Chelles*, where ſhe has been illuſtrated by divers miracles.

Jan. 29. St. *GILDAS*, Abbot.

From his Life, publiſhed by *John de Boſco*, out of an ancient Manuſcript of the Library of *Fleury*, collated with *Caradocus* of *Llancarvan*, and his Acts in *Capgrave*.

ST. *Gildas* ſurnamed *the Wiſe*, was born in *North-Britain*, in the country then called *Arecluta*, lying near the river *Cluyd*, from which the city of *Alcluyd* (now *Dunbritton* or *Dunbarton*) took its name. His father was of the prime *Britiſh* nobility, or as ſome will have it, was King of that province; and a good *Catholic* chriſtian: He is called by ſome *Can* or *Caunus*, by others *Nau* or *Nauus*. He was bleſſed with a numerous offſpring; of which his eldeſt ſon *Howel* was a great warrior, who ſucceeding his father in his principality, was ſlain by King *Arthur*. *Mailoc*, another ſon was brought up to the divine letters, in which after he had been excellently inſtructed, he left his father and all his worldly pretenſions, and built a monaſtery in a place called *Luihes*, where he lived

and

and died in great ſanctity: Two other brothers, *Egreas* and *Allæcus*, with their ſiſter *Peteona*, in like manner left the world, and chooſing a retired place in the furtheſt extremity of that country, built themſelves ſeparate oratories, where, by watching, faſting, and fervent prayer, they continually tended towards their heavenly home, till they were called at laſt to the joys of their Lord.

As to our Saint, we learn from his own writings, that he was born in the year of the famous victory gained (as ſome ſay, by *Ambroſe*, or as others ſay by *Arthur*) over the *Saxons*, at * *Mount Badon*: which moſt ſuppoſe to have been the year 493, though *Uſher* thinks it was 520. He was, when a child, committed by his parents to the care of St. *Iltutus*, who brought him up in his monaſtery of *Llan-Iltut* in *Glamorganſhire*, inſtructing him in the divine ſcriptures, and in the liberal ſciences: though he principally affected the ſacred letters, in which his great proficiency appears to this day, in what remains of his writings. Theſe divine meditations on holy writ, wonderfully encreaſed his faith and love of heavenly things, and influenced in ſuch manner the whole conduct of his life, that from his very youth he attained to a great perfection, and was already according to my author favoured with the gift of miracles. From St. *Iltute*'s ſchool, where he had for companions, amongſt other ſons of noblemen, St. *Samſon* and St. *Paul* [*de Leon*] both of them afterwards moſt holy and moſt illuſtrious Prelates, he went over into *Ireland*, for his further improvement in virtue and learning, amongſt the diſciples of St. *Patrick*. There he frequented the moſt celebrated maſters for divine and human learning; and like the induſtrious bee, gathered from every flower the honey of virtue and knowledge, for his own and his neighbour's benefit. In the mean time, he failed not to chaſtiſe his body and bring it under ſubjection, leſt, with all his learning and preaching to others, he himſelf might become a caſt-away. Therefore he faſted much, and often watched whole nights, employing that ſilent time in prayer: And indeed as to the point of faſting, he ſeems to have been exceſſive: for my author affirms, as a thing he had learnt from good authority, that from the age of 15, till the day of his death, this Saint eat but three times a week, and then very ſparingly.

AFTER

* *Banneſdown*, near *Bath* in *Somerſetſhire*.

AFTER St. *Gildas* was made Prieſt, he went to preach the goſpel in the *Northern* parts of *Britain*; where a great part of the inhabitants were as yet *Pagans*; and of thoſe that called themſelves Chriſtians, many were infected with the *Pelagian* hereſy. God bleſſed his labours here with ſuch ſucceſs, that great numbers both of the *Pagans* and *Hereticks*, were by his means converted to Chriſt: and many miracles were wrought through him in the cure of the blind, lame, *&c.* in confirmation of his doctrine. His great fame attracted multitudes to his ſermons, by which the Church of Chriſt received a daily increaſe, in the acceſſion of freſh converts, who by faith and baptiſm were aſſociated to her holy Communion. The reputation of this ſucceſs reached *Ireland*; where *Ainmireus* or *Anmericus*, Monarch of that iſland (who began to reign according to *Uſher*, *anno* 566) had a great deſire his Kingdom ſhould alſo be illuſtrated with the light of this Saint: He ſent therefore, and invited him over into *Ireland*; where St. *Gildas*, by his preaching and miracles, very much advanced the bounds of the Kingdom of Chriſt; built Churches and monaſteries, eſtabliſhed chriſtian diſcipline, regulated the Liturgy, taught for ſome time in the famous ſchool of *Armagh*, and was, in a word, another St. *Patrick* to that nation; by which he has been ever ſince gratefully honoured amongſt their moſt illuſtrious Saints.

AFTER theſe things, leaving *Ireland* and *Britain*, he ſailed over into *Armorica* or *Little-Britain*, and there founded the monaſtery of *Rewys* or *Ruy*, near the ſea: where he wrought divers miracles in his life-time, and was, to the time of my author, honoured by miracles after his death. Before he came to *Rewys*, he led for a while an eremitical life in an iſland near that coaſt, called *Horata*; till many reſorting thither to him, to be guided by him in a ſpiritual life; drew him out of that ſolitude to the mountain of *Rewys*, where he built the aforeſaid monaſtery for them. But as he ſtill was deſirous, for his own part, of ſolitude and undiſturbed contemplation, he made himſelf an oratory, at ſome diſtance from that monaſtery, in a rock upon the bank of the river *Blavet*, where he devoted his ſolitary hours to divine love. As to his virtues in general, my author gives him this Character: "Although he was ſuch, and ſo great a man, ſays he, that "God wrought many miracles by him, yet he did not prefer himſelf to "any one, but ſeemed to be the moſt humble of all men: He held, 'tis true,

" the place of Abbot; but obſerved that divine precept, *He that is the greater*
" *amongſt you, ſhall be your ſervant*; for he endeavoured to be a ſervant to
" all. He attended to that of our Lord, *Learn of me, for I am meek and*
" *humble of heart*; and as it is written of *Moſes*, that he was the *meekeſt*
" *of all men*: ſo was he in his time. He was wiſe both in his doctrine
" and works; ſincere in his words, aſſiduous in his devotions, paſſing
" whole nights in watching, rigorous in his faſts, patient in injuries, affable
" in converſation, liberal in alms, and remarkable in all kind of goodneſs...
" He preached to all, to redeem their ſins by alms-deeds.... To render to
" no one evil for evil; and to be conſtant in faſting, watching, and prayer.
" He took care to practiſe what he taught, and became all to all, that he
" might win all to Chriſt..... He rebuked ſinners, whatever their condi-
" tion or dignity might be in the world, without reſpect of perſons; and
" after terrifying them with many ſentences of the divine ſcriptures, ſweetly
" invited them to repentance, confidently promiſing them the mercy of
" God; yet ſo that they did worthy penance."

THIS laſt part of the character of the Saint, is fully verified in that work of his ſtill extant (which he is ſuppoſed to have publiſhed, whilſt he was in *Little-Britain*) in which he laments the miſerable ſtate of his country, and the ſins of Princes, Prieſts, and People, as the true cauſe of all thoſe miſeries: he ſpares not the Biſhops and Clergy; and ſeverely rebukes by name, five Kings actually then reigning in divers parts of *Britain*; ſetting their crimes before their eyes, and threatening them with the dreadful judgments of God hanging over their heads; yet ſtill, in the concluſion, inviting them to that mercy which God has promiſed to penitent ſinners. Thus, for inſtance, ſpeaking to *Conſtantine* King of the *Danmonians*, [*Devonſhire* and *Cornwall*] after remonſtrating his crimes to him: " Why,
" ſays he, do you ſtand inſenſible, whilſt you are murdering your own
" ſoul? Why do you wilfully enkindle for yourſelf the flames of hell, which
" will never be extinguiſhed? — Look up, I beſeech you, and *come to*
" *Chriſt*, for *you are labouring, and bowed down with an immenſe load*;
" and he, as he has promiſed, will *eaſe you*. Come to him who *wills not*
" *the death of the ſinner, but that he be converted and live*. *Looſe*, accord-
" ing to the prophet, *the bonds from off thy neck, O captive ſon of* Sion.

" Return, I beg of you, to your moſt loving Father, from that diſtant " country, to which you are gone by your ſins: he will joyfully receive " his prodigal ſon, deſpiſing the dirty food of ſwine, and dreading the diſ- " mal death of famine; and will kill for him, at his return, the fatted calf, " and cloath him with the firſt robe and royal ring; and then, when you " ſhall begin to taſte the ſavour of heavenly hope, you will perceive *how* " *ſweet is the Lord.* But if you ſhall deſpiſe theſe things, know for cer- " tain, that in a ſhort time you will find yourſelf rowling and burning in " the darkſome torrents of hell, out of which there will be no eſcaping." He makes the like exhortations to *Aurelius Conanus*, another *Britiſh* Prince, after ſetting before his eyes his manifold diſorders, and putting him in mind of the ſudden paſſing away of his father and brethren by untimely death; which he muſt alſo, without amendment, certainly look for from the great Maſter of life and death, out of whoſe hand no power can reſcue him. Then addreſſing his diſcourſe to *Vortipor* King of the *Dimetians*, [*South Wales*] *the wicked ſon*, as he ſays, *of a good father*, who was now growing old in ſin, he upbraids him with his cruelties and luſts; but concludes with this pathetick exhortation: " Spend not, I beſeech you, the ſmall " remainder of your days in offending God; for *now is the acceptable time*, " and as yet *the day of ſalvation* ſhines in favour of penitents, in which " you may work to good purpoſe, leſt your *flight* come to be *in the win-* " *ter, or on the ſabbath. Turn away from evil, and do good; ſeek after* " *peace, and purſue the ſame: for the eyes of the Lord* will be *upon thee if* " *thou doeſt good, and his ears attentive to thy prayers*; for *a contrite heart,* " *humbled* with his fear, Chriſt *never deſpiſeth:* otherwiſe remember, that " *the worm* of thy torture *will never die, and the fire* in which thou ſhalt " burn *will never be extinguiſhed.*" The like leſſons he gives to *Cunoglaſs* and *Maglocunus*, two other *Britiſh* Kings.

WHEN the time was drawing on in which God propoſed to crown the labours of his ſervant, he was in his beloved Iſland of *Horata*, where he learnt from an Angel that his *exit* out of this place of baniſhment was now at hand, and that he ſhould quickly ſee the great King in all his glory. Upon this, he ſummoned together his diſciples, and for the ſeven days which his ſickneſs held him, ceaſed not to make excellent diſcourſes to them, ex-

horting them to the contempt of this world, and the love of God, and to perſeverance in the practice of all virtues. On the eighth day he deſired to be carried to his oratory; where, after having made his prayer, and received the viaticum of the body of our Lord, he gave his laſt bleſſing to his diſciples, and quietly expired. His body was buried in his Church at *Rewys* or *Ruy*, where many miracles were wrought at his ſepulchre. This monaſtery of St. *Gildas* was afterwards deſtroyed by the *Danes* or *Normans*, and the body of the Saint was tranſlated into the province of *Bourges*; but in the beginning of the eleventh century, a holy man called *Felix* re-eſtabliſhed that ancient Abbey, which ſtill bears St. *Gildas*'s name. He is honoured as Patron in the Dioceſe of *Vannes*; and ſome ſay his body now lies in the Cathedral of that city.

DIVERS writers diſtinguiſh two Saints of the name of *Gildas*; the one, whom they call the *Elder* and the *Albanian*; and the other, whom they call the *Badonick*: but in writing their acts, they are ſo apt to confound the one with the other, that *Bollandus* and others are of opinion, that the *Albanian* and the *Badonick* are the ſame man, born in *Albania* or *North Britain* in the year of the *Badonick* fight. *F. Colgan* brings twelve arguments againſt this opinion of *Bollandus*; by which he makes it appear, that many things are attributed to a St. *Gildas*, which could not be true of the Saint whoſe life we have here given; and therefore he concludes there muſt have been another more ancient St. *Gildas*, ſuppoſed to have been a diſciple of St. *Patrick*, eminent for ſanctity and learning; who, after having opened publick ſchools both in *Britain* and *Ireland*, for the benefit of many, retired with St. *Cadocus* of *Llancarvan* into a little Iſland of the *Severn* ſea, where he obtained by his prayers a fountain of freſh water out of the rock: but being forced from this retreat by certain pirates, he paſſed over to *Avallon*, or *Glaſtenbury*, (where they ſay a ſucceſſion of holy ſolitaries had been kept up from the days of St. *Joſeph* of *Arimathea*) and there, after ſome years of an eremetical life, repoſed in our Lord, *anno* 512. This opinion is alſo followed by *Uſher*, and is not improbable.

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ON the 30th of *January* our martyrologies commemorate St. *Amnichade*, a *Scot*, or *Iriſhman* by birth, brought up under a holy Abbot named *Cor-*

Corcran, in his monaſtery of the Iſle of *Kealtra*, ſituated in a lake between *Gallway* and *Thomond*; who, after ſome time, going abroad into *Germany*, enter'd into the famous *Benedictine* Abbey of *Fulden*; there ſhut himſelf up between four walls, a perpetual *Recluſe* for the love of God; and ſpent the remaining years of his mortality in divine contemplation and penitential auſterities; till God was pleaſed to deliver him both from this priſon of ſtone walls, which he had voluntarily choſen, and that of the fleſh, which he had patiently endured; and to take him to himſelf, *January* 30, anno 1043. He was buried at *Fulden*, where lights have been ſeen, and heavenly muſick heard at his tomb, as *Marianus Scotus* witneſſes, who paſſed ten years ſhut up in a cell at his ſepulchre.

Jan. 31. St. *ÆDAN*, or *MAIDOC*, Biſhop.

F. *COLGAN* informs us, from the martyrologies and hiſtories of *Ireland*, that there were no leſs than twenty-five *Iriſh* Saints of the name of *Ædan* or *Aidan*, twenty-two others of the name of *Ædus* or *Aidus*, and eight others of the name of *Maidoc* or *Moedoc*. The Saint whoſe memory is celebrated this day is called by all theſe names. He was (according to his Acts, publiſhed by that author from an ancient manuſcript) ſon of *Setna*, a nobleman of *Connaught*, by his wife *Ethne*; who having for a long time no heir, ſought that bleſſing from God by alms-deeds and prayers; which was at laſt granted, at the ſuit of the Religious of the monaſtery of *Druim-Letham*. This child of prayer was born in the Iſland called *Inis-Breagh-muigh* (ſeated in a lake of the Dioceſe of *Killmore)* and from his childhood declined evil, and followed good. After his firſt rudiments of learning and piety in his own country, he left his friends and native home, and ſailed into *Britain*; as well to fly the danger of vain-glory, (for his reputation began already to be much ſpread abroad) as alſo to put himſelf under the diſcipline of the great St. *David* of *Menevia*. With this holy man *Ædan* remained for many years, and was one of the moſt eminent

nent of his disciples; insomuch, that God was pleased, whilst he was there, to work divers miracles in his favour, which have perpetuated his memory in that country; where, as we learn from *Gyraldus Cambrensis*, Bishop of St. *David*'s in the twelfth century, his feast was celebrated down to those days. My author gives a remarkable instance of his ready obedience, (whilst he was in the monastery of St. *David)* which the Almighty rewarded by a miracle; when being called by a Superior from reading his book in the field near the monastery, to follow a pair of oxen to some country-work, he made such haste to obey, as to leave his book open in the field; which, at his return, though in the mean time there fell a great shower of rain, was not in the least wet. At length, with the blessing of his master St. *David*, taking with him other Religious of *Menevia*, he returned to *Ireland*, where he gathered together many disciples, instructed them in the science of the Saints, and founded for them divers Churches and Monasteries; of which the chiefest was that of *Ferne*, which became so famous, that a great city was built about it; which was made a Bishop's See, and the Saint was consecrated first Bishop of it. This See, on his account, was some time after made the metropolis of all *Leinster*. The prodigies and miracles that my author relates of St. *Ædan* are many and very wonderful; which we more willingly pass over, as containing rather matter of admiration than edification. He departed to our Lord in a good old age, (according to *Usher*'s chronology) *anno* 632.

Jan. 31.

Jan. 31. *St. ADAMAN* or *ADAMNAN*, Confeſſor.

From St. *BEDE*, Lib. IV. Chap. 25.

HE was of the *Scottiſh* or *Iriſh* nation, and, as our venerable author informs us, " in his youth had fallen into ſome ſin; for which, " upon returning to his heart, he had a moſt grievous remorſe, " and dreaded that he ſhould be puniſhed for the ſame by the juſt Judge: " therefore, going to a Prieſt, who, as he hoped, might ſhew him the way " of ſalvation, he ſincerely confeſſed his guilt; beſeeching him to adviſe " how he might eſcape the divine vengeance. The Prieſt having heard " his offence, ſaid thus to him: *A great wound requires a proportionable* " *cure: therefore, according to thy utmoſt ability, perſiſt conſtantly in faſt-* " *ing, and in reciting of pſalms and prayers; that thus preventing the face* " *of the Lord in confeſſion, thou may'ſt find mercy from him.* He being " touched to the heart with the ſenſe of a guilty conſcience, and deſirous " to be abſolved as ſoon as poſſible from the bonds of his ſins, which " lay heavy upon him, replied, *I am young, and ſtrong of body; ſo that* " *whatſoever you ſhall impoſe upon me, ſo that I may but be ſaved in the* " *end, I ſhall eaſily go through with it; even though you ſhould order me* " *to ſpend every night wholly in prayer, ſtanding all the while, and to paſs* " *the whole week entirely in faſting.* The Prieſt told him, that was too " much; but bid him try to continue his faſt for two or three days, till he " ſaw him next; *and then*, ſaid he, *I will tell you more particularly what* " *you are to do, and how long your penance is to laſt.* Having ſaid this, " and preſcribed him the meaſure of his penance, the Prieſt went away; " and awhile after, upon ſome ſudden occaſion, paſſed over into *Ireland*, " his native country, and never after returned to him, according to his " agreement.

HOWEVER,

" HOWEVER, the penitent, mindful of his injunction, and of his own " promiſe, gave himſelf wholly up to penitential tears, to devout watching " and abſtinence; inſomuch, that he took his refection only two days in " the week, *viz. Sundays* and *Thurſdays*, and faſted entirely all the reſt," which cuſtom he ever after retained, even when he heard that the good Prieſt, his ghoſtly father, was gone into *Ireland*, and was dead there. So that what at firſt he undertook out of compunction and fear of God's judgment, he afterwards continued out of the love of God, and hope of eternal rewards.

HIS reſidence was at the famous monaſtery of the city of *Coludi* or *Coldingham* in the *Marches* of *Scotland*, then belonging to the Kingdom of the *Northumbers:* Here St. *Ebba*, the royal Abbeſs, had the charge of a double congregation; one of religious men, and another of ſacred virgins; living in ſeparate dwellings, under the ſame rule; according to the cuſtom of ſome of the *Britiſh* monaſteries in thoſe days. This monaſtery, though it had been at firſt eſtabliſhed in great fervour, and was at that very time governed by a Saint; yet by degrees had fallen from its firſt charity into a relaxation of piety and diſcipline, which ſome time after drew upon its inhabitants the judgment and puniſhment of Heaven, which God was pleaſed to diſcover before-hand to his ſervant *Adamnan*, in the manner thus related by our holy hiſtorian.

" THERE lived, ſays he, in the ſame monaſtery, a man of the *Scottiſh* " nation, whoſe name was *Adamnanus*, who led a very devout life in " abſtinence and prayer; inſomuch, that he never uſed to take any ſuſtenance " but on *Sundays* and *Thurſdays*, and often ſpent whole nights in prayer.... " After he had, with great diligence for a long time obſerved this rigorous " courſe, it happened on a certain day, that he, in the company of one of " his brethren, went out of the monaſtery to a place at ſome diſtance; " when they returned, and came near the monaſtery, obſerving the ſtately " buildings of it, the man of God fell a weeping, and ſaid to his com- " panion, *All theſe goodly buildings, both publick and private which thou* " *ſeeſt, ſhall within a ſhort time by fire be conſumed to aſhes.* His com- " panion, as ſoon as they entered into the monaſtery, went preſently to the " mother of the congregation, whoſe name was *Ebba*; and diſcovered to

" her

" her what the holy man had said, who being with reason troubled at " this prediction sent for him, and diligently enquired of him concerning " the whole matter, and how he came to the knowledge of it. He " answered thus: *Awhile since, as I was employed one night in watching* " *and reciting Psalms, I saw standing by me one whose face I had never seen* " *before, the sight of whom put me into a great fear: but he bid me not be* " *afraid; and in a familiar manner said to me, Thou doest well in passing* " *this quiet time of the night in watching and prayers, and not indulging thy-* " *self in sleep.* I replied, *Alas! I know I have great need to persist in de-* " *vout watching, and to pray without ceasing to the Lord for the pardon of* " *my sins.* He answered, *Thou sayest well: both thou and many others have* " *need to redeem their sins by good works, and after they have finished their* " *bodily labours,* [*of the day*] *to labour then more diligently* [*in the night*] " *for eternal goods. But very few there are who do thus: for, but even* " *now, I have taken a view of this whole monastery; I have visited every* " *chamber and bed, one after another, and besides thyself I have not found* " *one person employed in the care of his soul's health; but all, both men and* " *women, are either benumb'd with sluggish drowsiness, or, if they are* " *awake, they are doing nothing that is good: for the mansions which were* " *intended for prayer or reading, are now turned into places of revelling,* " *drinking, talking, and other sensual liberties: yea, even the virgins con-* " *secrated to God, despising the sanctity of their profession, employ their lei-* " *sure time in weaving fine garments, with which they either dress them-* " *selves out like brides, with danger of their condition, or endeavour to win* " *the affection of Externs. Therefore, a terrible judgment from heaven* " *by fire is deservedly prepared against this place, and those who dwell here.* " The Abbess said, *Since you knew this, why would you not sooner discover* " *it to me?* He answered, *I was afraid to do it, out of respect to you,* " *and for fear of troubling your mind too much; but I will tell you for* " *your comfort, this judgment shall not happen in your days.*" This vision being afterwards publickly known, caused for awhile a wholesome fear, and some reformation of manners, in that monastery: but, after the death of the holy Abbess St. *Ebba*, they relapsed into their former irregularities, or worse; and, when they least of all looked for it, and said, *Peace and secu-*

rity, on a ſudden this judgment came upon them; and the monaſtery was by fire reduced to aſhes, about the year 686. A true and perfect relation of theſe things St. *Bede* received from the reverend Prieſt *Edgils*, who then lived in the ſame monaſtery, and after the deſolation of it came to that of *Jarrow*, where our venerable hiſtorian reſided, and there ended his days in peace.

" NOT long after, ſaith *Turgot* Prior of *Durham*, quoted by *Uſher*, [in his Antiquities] " the man of God, *Cuthbert*, being exalted to the epiſco-
" pal See, entirely ſeparated from his Monks all ſociety with women, for
" fear leſt any then living, or their ſucceſſors, might, after the fore-men-
" tioned example, provoke the wrath of God againſt them; and there-
" fore, in the Iſle of his epiſcopal See, [*Holy Iſland*] he built a Church,
" called *Green-Church*, becauſe ſeated on a green plain; and ordered that
" women ſhould come thither to hear Maſs or Sermons, but ſhould never
" approach near the Church in which he himſelf and his Monks ſerved
" our Lord." Which cuſtom, ſays this author, is diligently obſerved to this day.

As to the man of God *Adamnan*, whether he lived to ſee this deſolation, or in what year of the Lord he exchanged his penitential labours for eternal reſt, I have not found; though ſome (I know not upon what authority) have named the year 689.

THERE was another St. *Adamannus* or *Adamnanus*, Prieſt and Abbot of the famous monaſtery of *Hy*; of whom we read in St. *Bede*, Lib. V. Ch. 16. that being a good and wiſe man, and eminently knowing in the ſcriptures, he reduced the greateſt part of the *Scots* in *Ireland*, and not a few of thoſe in *Britain*, to the right and canonical obſervance of *Eaſter*. He died about the year 698; and was author of a tract mentioned by *Bede* concerning the holy places, and of three books of the life of the great St. *Columba*.

FEBRUARY.

FEBRUARY.

February 1. St. *BRIGIDE* or *BRIDE*, Virgin and Abbeſs.

From *Cogitoſus* and other ancient Writers, publiſhed by *F. Colgan* and the *Boleandiſts*.

IRELAND was of old called the *Iſland of Saints*, by reaſon of the great number of holy ones of both ſexes who flouriſhed there in former ages; or, who coming from thence, have propagated the faith and love of Chriſt amongſt other nations. Of this great number of Saints the three moſt eminent, and who have therefore been honoured as the eſpecial Patrons of the Iſland, were St. *Patrick*, their Apoſtle; St. *Columba* or *Columkill*, who converted the *Picts*, and was the firſt Abbot of *Hy* or *Ycombkille* in the *Weſtern Iſlands*; and St. *Brigide* or *Bride*, the Virgin of *Killdare*, whoſe feſtivity is marked in all the martyrologies on this 1ſt day of *February*.

THIS holy Virgin, whoſe name in times paſt has been very illuſtrious through the whole Chriſtian world, was born about the middle of the fifth century in the village of *Fochart*, in the Dioceſe of *Armagh*. Her father was a nobleman called *Dubtach*, deſcended from *Eochaid* the brother of King *Conſtantine of the Hundred Battles*, as he is ſurnamed by the *Iriſh* hiſtorians. Her mother was *Broceſſa* or *Brotſeach*, ſuppoſed to have been the * ſlave of *Dubtach*, and not his lawful wife; and to have been turned

* This circumſtance of the illegitimacy of our Saint appears to be doubtful. There is no mention of it in her Acts by *Cogitoſus*, who rather affirms the contrary; nor in the ancient *Iriſh* hymn of her life, which *Colgan* tells us was compoſed by St. *Brogan* in the ſixth century; nor in her Acts in heroick *Latin* verſe by *Chilian* or *Coelan* of *Inys-keltra*, taken, as may be gathered from the prologue, from the writings of St. *Ultan*, St. *Eleran*, and *Animoſus*, who all flouriſhed in the ſixth or ſeventh century.

out of doors by him, or ſold to another maſter, in complaiſance to his lady, before ſhe was delivered of our Saint. But howſoever this was, the future ſanctity of her offspring was ſufficiently foreſhewn by divers heavenly oracles and preſages, as well before as after the birth of the child; who, from her infancy, was committed to the care of a good chriſtian woman, who brought her up in the fear of God, and the love of purity. Her father at length took her home to his own houſe; and having no other daughter, ſhewed a great love and affection to her, and put her upon equal footing with his other children. From this advancement ſhe took no occaſion of pride, but ever behaved with a remarkable meekneſs, obedience, and humility; and was withal ſo affable and charitable to the poor, that ſhe might truly ſay with holy *Job*, that mercy had grown up with her from her infancy, and had been born with her into the world.

HER great beauty cauſed her to be ſought in marriage by a young Gentleman of the neighbourhood: But ſhe had already conſecrated herſelf by vow to Jeſus Chriſt, the Spouſe of virgins; and therefore would not hear of any other match. To rid herſelf of the importunity of her ſuitor, ſhe prayed to God, that he would render her ſo deformed, that no one might ever more regard her. Her prayer was heard, and a diſtemper fell into one of her eyes, by which ſhe loſt that eye, and became an object ſo diſagreeable, that no one thought of giving her any further moleſtation. Thus ſhe eaſily obtained her fathers conſent that ſhe might conſecrate her virginity to God, and become a Nun. She took with her therefore three other virgins of that country, who join'd in the ſame reſolution of dedicating themſelves to Jeſus Chriſt; and bidding adieu to her wordly friends, ſhe went, as ſome ſay, to the holy Biſhop *Mel*, the nephew and diſciple of St. *Patrick*, or as others affirm, to St. *Maccalleus* a neighbouring Prelate; who gave the ſacred veil to her and her companions, and received their profeſſion of perpetual virginity: At which time ſome authors ſay, our Saint was but 14 years old. The Almighty was pleaſed on this occaſion to declare how acceptable this ſacrifice was, which *Brigide* made of herſelf to his divine majeſty; by reſtoring with advantage her former beauty, with the eye ſhe had loſt; and cauſing a pillar of fire to be ſeen over her head: but, what was ſtill more remarkable, and is particularly celebrated, as well in the

the *Roman*, as in the other ancient martyrologies, was, that when the holy virgin, bowing down her head kiſſed the dry wood at the foot of the Altar, it immediately grew green, in token of her purity and ſanctity; and continued ſo (as *Cogitoſus* affirms in her life) even to his time; and was the inſtrument of God for effecting divers miraculous cures.

ST. *Brigide* having thus conſecrated herſelf to God, built a cell for her abode, under a goodly oak, thence called *Kill-Dara*, or the cell of the oak; which ſoon grew up into a large community: for a great many holy virgins reſorted to her, attracted by the ſweet odour of her ſanctity, and put themſelves under her direction. And ſo great was the reputation of her virtues; and the place of her abode was ſo renowned and frequented on her account, that the many buildings erected in the neighbourhood during her life-time formed a large town, which was ſoon made the ſeat of a Biſhop, and in proceſs of time, the metropolitan See of the whole province. What particular monaſtick rule St. *Brigide* embraced, when ſhe firſt became a Nun, is not eaſy to be determined: only it appears from her acts, the habit was white, which ſhe received at her profeſſion from St. *Maccalleus*. Afterwards, ſhe herſelf gave a rule to her Nuns; ſo that, ſhe is juſtly numbered amongſt the founders of religious orders. This rule was a long time followed, if not by all, at leaſt by the greateſt part of the monaſteries of ſacred virgins throughout *Ireland*; all acknowledging our Saint for their mother and miſtreſs; and her monaſtery of *Kildare*, for the chief of the order. Moreover, *Cogitoſus* informs us, in his prologue to her life, that not only ſuch of her own ſex, as aſpired to religious perfection, put themſelves under her rule; but alſo great numbers of religious men reſorting to her, acknowledged her their Abbeſs; ſo that her monaſtery contained a double community (which was afterwards the method of divers *Britiſh* Convents) the one of women, the other of men; in ſuch a manner ſeparated, that they had no acceſs to one another. This obliged the Saint to call to her aſſiſtance out of his ſolitude, the holy Prelate St. *Conlaeth*, illuſtrious in thoſe days for his virtues and miracles, to be the director and father of her religious men; and at the ſame time, to be the Paſtor and Biſhop of the city: which was the occaſion, as the ſame author acquaints us, that the Church of *Kildare*, was in his time divided by partition walls into three parts, one for the

the Clergy and religious men; another for the Abbeſs and her ſacred virgins; and a third for the people.

As to the reſt, it would be endleſs to recount the particulars of all the miracles that are recorded of St. *Brigide*. It may ſuffice to ſay, that ſhe healed all kinds of infirmities, caſt out devils, gave ſight to the blind, made the dumb to ſpeak, cleanſed the leprous, and reſtored the paralyticks to the uſe of their limbs. She cauſed by her prayers a great river to change its courſe, and did ſo many other ſigns and wonders; that ſhe has been juſtly ſtiled by all poſterity *Thaumaturga*, or the *Wonder-worker*. Her moſt diſtinguiſhing virtues, were a moſt ardent love of God (which quite eſtranged her affections from the things of the earth, and kept her in a continual attention to his divine majeſty) a moſt profound humility, an angelical purity, and an unbounded charity to the poor and diſtreſſed; in favour of whom ſhe wrought the greateſt part of her miracles. In the practice of theſe and of all other chriſtian and religious virtues, ſhe continued a burning and ſhining light, to the greater glory of God and the edification of the Church, even to a good old age: and then being ripe for eternity, having received the ſacred viaticum from the hands of the holy Biſhop St. *Nennius* or *Ninnidius*, ſhe exchanged her mortal life for a happy immortality, *February* the firſt, *anno* 523. Her body was interred in the Church of *Kildare*; where her Nuns for ſome ages, to honour her memory, kept a fire always burning; from which that monaſtery was called the *houſe of fire*, till *Henry London*, Archbiſhop of *Dublin*, to take away all occaſion of ſuperſtition, ordered it to be extinguiſhed, *anno* 1220.

THE body of the Saint was afterwards tranſlated to *Down-Patrick*, where it was found in a triple vault, together with the bodies of St. *Patrick* and St. *Columba*, anno 1185, as we learn from *Gyraldus Cambrenſis*, (who was then actually in *Ireland)* and from other cotemporary writers. Theſe bodies were, with great ſolemnity, tranſlated the following year by the Pope's Legate, accompanied by fifteen Biſhops, in preſence of an immenſe number of the clergy, nobility, and people, to a more honourable place of the Cathedral of *Down*; where they were kept, with due honour, till the time of King *Henry* VIII. when their monument was deſtroyed by *Leonard* Lord *Gray*, Lord-Lieutenant of *Ireland*. St. *Brigide*'s head is ſaid to have been

tranſlated

tranſlated to *Neuſtadt* in *Auſtria*; and from thence, *anno* 1587, to the Church of the *Jeſuits* at *Liſbon*, to whom it was given by the Emperor *Rodulphus* II. Many Churches have been erected in honour and memory of St. *Brigide*, as well in our *Britiſh* Iſlands, as in other countries. We have one in *London*, in *Fleet-ſtreet*, commonly called St. *Bride*'s. The *Scots* have alſo laid claim to this Saint, who erected a famous Collegiate Church in her memory, at a place called *Abernethi*; where they pretended to poſſeſs her relicks: but the *Iriſh* maintain, that theſe were the relicks of another Saint of the ſame name; and that their great St. *Brigide* was never in *Scotland*, either alive or dead.

F. Colgan, in his *Trias Thaumaturga*, p. 611, 612, reckons up divers other Saints of the name of *Brigide*; and amongſt the reſt, one that flouriſhed in the latter end of the ninth century; who going abroad led a moſt Saintly life in a wood near *Fieſoli*, in the Dukedom of *Florence*; where ſhe is to this day honoured amongſt the Saints on the 1ſt of *February*.

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AMONGST the Nuns of St. *Brigide*'s monaſtery of *Kildare*, there was one named *Darlugdacha*; of whom the authors of the life of St. *Brigide*, relate this remarkable Hiſtory. One day, not having kept a proper guard on her eyes, by looking at a man, ſhe received a deep wound in her ſoul of ſenſual and carnal love; which was followed by a grievous temptation of concupiſcence in the night, and a great diſturbance and conflict in her heart, between the fear of God on the one hand, and the violence of carnal love on the other: in theſe ſtraits, ſhe earneſtly prayed to our Lord to ſuccour her; by whoſe inſpiration, ſhe took a reſolution of thruſting both her naked feet into the fire; and by the violence of this pain, ſhe effectually extinguiſhed the helliſh flames of luſt, with which Satan ſought to burn her ſoul. The next morning ſhe confeſſed her ſin: and her holy mother St. *Brigide* ſaid to her, *becauſe thou haſt fought ſtoutly, and burnt thy feet in the conflict; the fire of impurity ſhall never more hurt thee*: and withal ſhe healed her feet upon the ſpot, ſo that no ſign of the burning remained.

THIS

THIS *Darlugdacha* was ever after the favourite ſiſter of the Saint, who often recommended herſelf to her prayers; and appointed her to ſucceed as Abbeſs in the monaſtery of *Kildare*, after her death. And when *Darlugdacha*, ſignified her deſire of dying with her holy mother, and ſo going to enjoy her heavenly Spouſe: St. *Brigide* replied, *Don't grieve my dear daughter, don't grieve for my going, and your being left behind: be content for a little time to ſerve Chriſt in watching over the ſiſters. This day twelvemonth we ſhall be together in Paradiſe.* And according to this prediction, *Darlugdacha* died on the firſt of *February*, the following year. *Bollandus ex MS Budicenſi.*

February 2. St. *LAWRENCE*, Archbiſhop of *Canterbury.*

From St. *BEDE*, Lib. II. Chap. 4, 6, 7.

ST. *Lawrence* was a *Roman*, a diſciple of St. *Gregory*, and one of the firſt miſſioners ſent by him with St. *Auguſtin*, to preach the word of life to our *Engliſh Saxon* anceſtors. He was then a Prieſt, and next to St. *Auguſtin* the chief of the miſſion; and by his teaching and preaching, join'd to a primitive and apoſtolick life, contributed not a little to the converſion of our countrymen. He was ſent by St. *Auguſtin* to *Rome*, *anno* 599, in the company of the holy Abbot *Peter*, to give St. *Gregory* an account of the ſucceſs of their labours, and to obtain from him more hands to cultivate this new plantation: from whence he returned after a years ſtay, accompanied with twelve new miſſioners, whom St *Gregory* had furniſhed; of whom, the chiefeſt were, *Mellitus*, *Juſtus*, *Paulinus*, and *Rufinianus*, all of them eminent ſervants of God.

ST. *Lawrence* was conſecrated Biſhop by St. *Auguſtine* himſelf, a little before his death, to the end that he might ſucceed him in the See of *Canterbury*;

terbury; "out of an apprehenſion, ſays our holy hiſtorian, Lib. II. Chap. 4. "leſt, after his death, the ſtate of the Church, as yet tender, being deſti- "tute, though but for a ſhort time, of a Paſtor, might ſuffer detriment; "in which he followed the example of the prime Paſtor of God's Church, "namely, St. *Peter*, Prince of the Apoſtles; who, having founded the "Church of Chriſt at *Rome*, is ſaid to have made St. *Clement* his coadju- "tor in preaching the goſpel, and to have conſecrated him his ſucceſſor.

OUR Saint, as we learn from the ſame author, "being ſeated in the archi- "epiſcopal throne, ſtrenuouſly laboured to augment the foundations of the "Church, which he had ſeen ſo glorioufly laid; and ſtrove to bring this "ſpiritual edifice to its full perfection, as well by his frequent and holy ex- "hortations, as by the continual examples of his godly works: neither did "his paſtoral care confine itſelf to the new-planted Church gathered out of "the *Engliſh* nation, but alſo extended itſelf to the ancient *Britons*, and to "the *Scots* inhabiting *Ireland*;" whom he laboured to reduce to unity and peace, and to the Catholick obſervation of *Eaſter*; and, as ſome authors write, took a journey himſelf into *Ireland* for this ſame purpoſe.

BUT whilſt St. *Lawrence* was thus diſcharging himſelf of the duty of a zealous Prelate, a ſtorm aroſe, which threaten'd nothing leſs than the total overthrow of this new building of the *Engliſh* Church. *Sebert*, the pious King of the *Eaſt Saxons*, died about the year of Chriſt 615; and in the following year, the glorious King *Ethelbert* exchanged his mortal life for a happy immortality. The ſons and ſucceſſors of theſe Kings walked not in the ways of their fathers, but made a publick profeſſion of their old *Pagan* worſhip as ſoon as their fathers were dead; in which they were followed by the greateſt part of their ſubjects: inſomuch, that Chriſtian religion was quite baniſhed, with the holy Biſhop *Mellitus*, from *London*, and from all the Province of the *Eaſt Saxons*; and ſeemed to be upon its laſt legs in *Kent*, where King *Eadbald*, the ſon of *Ethelbert*, not only made publick profeſſion of *Paganiſm*, but alſo, by an inceſtuous marriage, had taken to his bed his ſtep-mother, his father's ſecond wife. Our Saint, like another Baptiſt, failed not to declare to the King the unlawfulneſs of his marriage, and earneſtly to exhort him and his people to renounce their idolatry, and to worſhip the true and living God: but both King and people were deaf

to his voice; and inſtead of reaping any benefit by his exhortations, only took occaſion from thence of growing worſe, and of being more exaſperated againſt him. In theſe melancholy circumſtances the holy Prelates *Mellitus* of *London*, and *Juſtus* of *Rocheſter*, ſeeing no hopes of any good to be done amongſt theſe infidels, reſolved to return home to *Italy*, where they might ſerve our Lord in peace; and, purſuant to this reſolution, went over into *France*; where they waited for St. *Lawrence*, who, though more unwilling to leave his flock, was deſigning to follow them.

BUT let us hear from our venerable hiſtorian, Lib. II. Chap. 6. how God Almighty interpoſed, upon this occaſion, in favour of our nation, and reſcued this Infant-Church from periſhing. "When *Lawrence* was upon "the point of leaving *Britain*, and following *Mellitus* and *Juſtus*, the "night before he was to begin his journey, he ordered a bed to be prepared "for him in the Church of St. *Peter* and St. *Paul*; on which, when after "many prayers and tears poured out to God for the ſtate of the Church, "he had laid himſelf down to reſt, and fallen aſleep, there appeared to "him the moſt bleſſed Prince of the Apoſtles, who for a long time, in "the ſilence of the night, inflicting ſharp ſtripes upon him, aſked him, "with an Apoſtolick ſeverity, *Why he would forſake the flock with which "he had entruſted him? and to what ſhepherd he would commit the ſheep of "Chriſt, whom he left in the midſt of wolves? And haſt thou forgotten,* ſaid he, *the example I have given thee, who for the good of thoſe lambs, "which our Lord, in teſtimony of his love, recommended to me, have ſuf-"fered, from unbelievers and enemies of Chriſt, chains, ſtripes, priſons, "afflictions, and in concluſion death itſelf, even the death of the Croſs, for "which I am now crowned with him?*:

"THE ſervant of Chriſt, *Lawrence*, being animated with theſe ſtripes "and exhortations of St. *Peter*, as ſoon as morning came, went to the "King; and putting by his garment, ſhewed him with what ſtripes he "had been torne. The King much wondering at it, and inquiring who "had preſumed to inflict ſuch wounds on a man of his dignity, was ſtruck "with exceeding great fear, when he heard the Prelate had ſuffered theſe "torments and ſtripes from the Apoſtle of Chriſt, for the welfare of his "ſoul. Upon which, renouncing his worſhip of idols, and his unlawful

" marriage, he ſeriouſly embraced the faith of Chriſt; and being baptiſed, " favoured and promoted in all things, to the utmoſt of his power, the " affairs of the Church. He alſo ſent over into *France*, and recalled from " thence *Mellitus* and *Juſtus*, and ordered them to return with all liberty " to the inſtruction of their reſpective Churches; who accordingly returned " within a year after their departure. And as for *Juſtus*, he was re-eſta- " bliſhed in his See of *Rocheſter*; but the *Londoners* would not receive " *Mellitus*, chooſing rather to be under their *Pagan* Pontiffs: for this " King was not ſo powerful as his father, and could not reſtore the Biſhop " to his See whilſt the *Pagans* oppoſed and contradicted it. However, he " himſelf, with his people, from the time of his converſion to our Lord, " diligently obeyed the divine precepts. In fine, he alſo built, in the mo- " naſtery of the moſt bleſſed Prince of the Apoſtles, the Church of the " holy Mother of God, which the Archbiſhop *Mellitus* conſecrated." So far St. *Bede*.

St. *Lawrence*, after having brought the King and his people to the fold of Chriſt, and ſettled them in their faith, did not long ſurvive; but paſſed through the gate of a temporal death to a happy immortality, on the 2d of *February*, anno 619, on which day his name is inſerted in the *Roman* martyrology. He was buried in the Church of St. *Peter*, cloſe by his predeceſſor St. *Auguſtine*; and was ſucceeded in the See of *Canterbury* by St. *Mellitus*.

February 3. St. *WEREBURGE*, Virgin and Abbeſs.

From *Capgrave*, *Harpsfield*, Sæc. VII. Chap. 23. and other Hiſtorians.

ST. *Wereburge* was daughter of *Wulfere* King of the *Mercians*, by his pious Queen *Ermenilda*, daughter to *Ercombert* King of *Kent*. From her very infancy ſhe was educated by her mother in the fear and love of God, and a great contempt of worldly vanities; ſo that ſhe entertained, when very young, a deſire of quite forſaking the world, and conſecrating herſelf, both body and ſoul, to God in a religious ſtate: for though her great beauty and excellent endowments of nature render'd her very amiable to men, the greater beauty of her ſoul, enriched with divine grace, diſpoſed her to reſerve her affections for that Spouſe who is beautiful beyond the ſons of man. Hence, as ſoon as her father was dead, ſhe made haſte to dedicate herſelf to this Spouſe; and, being accompanied by her mother, ſhe betook herſelf to the monaſtery lately founded by her aunt St. *Audry* at *Ely*, and there embraced the ſweet yoke of Chriſt in a religious profeſſion.

Wereburge, ſays my author, being deſcended of moſt noble parentage, (and nearly allied to divers Saints) would not be eſpouſed to any but the moſt noble of all bridegrooms, *viz.* Jeſus Chriſt, to whom ſhe dedicated both her chaſte body and pure ſoul. Theſe glorious Eſpouſals, in which the Church and heavenly Angels were witneſſes, were publickly celebrated in the monaſtery of Religious Virgins at *Ely*, *&c.* Here ſhe received the ſacred veil of religion; and from that time her whole care and ſollicitude was to avoid all things that might diſpleaſe the eyes of her heavenly Spouſe; for whoſe love ſhe deſpiſed gold, jewels, rich attire, and all other vanities admired by this deluded world. Her thoughts were continually employed how

how ſhe ſhould tend daily more and more to perfection, by the obſervance of ſilence, abſtinence, watching, devout reading, and prayer; inſomuch, that ſhe quickly out-ſtripped her religious ſiſters in theſe and all other virtues, no leſs than ſhe excelled them in nobility of blood: yet all this while ſhe thought ſo meanly of herſelf, and was ſo far from arrogance and pride, that ſhe ſhewed herſelf, on all occaſions, ready and willing to obey even the leaſt of the Nuns; and chearfully embraced the very meaneſt offices. She particularly devoted herſelf to the care of the poor and needy, to whom ſhe ſhewed herſelf a loving and tender mother. In a word, through the whole courſe of her life, her converſation was ſuch, as demonſtrated, that whilſt her body was detained upon earth, her ſoul was always fixed on heaven.

THE luſtre of her virtues could not be concealed, nor confined within the narrow limits of the monaſtery of *Ely*. Her unkle *Ethelred*, King of the *Mercians*, being informed of his niece's ſanctity, was deſirous her native country ſhould no longer be deprived of ſo bright a light. Wherefore, he invited her from *Ely* into his province of *Mercia*; where ſhe either founded, or at leaſt directed and governed divers monaſteries of religious virgins; one at *Wedun* in *Northamptonſhire* (which had been before a Palace of the *Mercian* Kings) another at *Trickingham* (now *Trentham*) in *Staffordſhire*, a third at *Hanbury* in *Huntingtonſhire*; to which ſome add a fourth at *Weſt-Cheſter*. In theſe monaſteries ſhe laboured in ſuch manner, to form her daughters to a ſpiritual and heavenly life upon earth; and governed them with ſuch prudence and ſanctity, as to deſerve the higheſt eſteem and veneration for her holineſs and wiſdom from all ſucceeding ages. Though, as the author of her life, in *Capgrave*, informs us, ſhe behaved herſelf to her Nuns with ſuch meekneſs and humility, that ſhe ſeemed rather their ſervant than their miſtreſs, and directed them more by example than authority. I paſs by her miracles, which are recorded by the ſame author. She died at *Trickingham*, on the third of *February*, towards the cloſe of the ſeventh, or beginning of the eighth century. Her body, as ſhe had ordered, was carried to *Hanbury*, and there interr'd: where nine years after it was found entire and untainted, as a certain token of the purity and integrity of her ſoul. It remained for fifty years at *Hanbury*, till by reaſon of the incurſions of the *Danes*, it was tranſlated to *Cheſter*, where Earl

Leofrick

Leofrick founded in her honour, a monaſtery of religious virgins. The Church of St. *Wereburge*, as we learn from *Malmesbury* [Lib. IV. *de Pontif.*] was, at the time of the conqueſt, in the hands of Canons, who were removed by *Hugh Lupus* Earl of *Cheſter*, *anno* 1092, and Benedictine Monks from the Abbey of *Bec* in *Normandy*, were placed in their ſtead: This Church is now the Cathedral of *Cheſter*. Many great miracles are recorded to have been wrought at the monument of St. *Wereburge*, both at *Hanbury* and *Cheſter*.

HER mother *Erminilda* was alſo honoured by our anceſtors amongſt the Saints, and her life is extant in *Capgrave*. By the pious inſtructions of her religious parents, ſhe not only became an example of chriſtian virtue herſelf, but alſo zealouſly promoted (after ſhe was married to King *Wulfere*) the Chriſtian religion by all the means ſhe could, amongſt that rude nation of the *Mercians*; inducing her huſband to root out of his dominions, the worſhip of idols, and all heatheniſh ſuperſtitions; and to ſtock his Kingdom with Churches and Prieſts, for the worſhip of the true and living God, through his Son Jeſus Chriſt. After the death of King *Wulfere*, ſhe conſecrated herſelf to God in the nunnery of *Ely*; as her mother St. *Sexburga* had done before, upon the death of her huſband King *Ercombert*. Here walking in Chriſt our King's high road of unfeigned humility and religious obedience, and tending inceſſantly to our Lord by divine love, ſhe became a great example of religious perfection: and upon the death of her mother St. *Sexburga*, was choſen Abbeſs of that monaſtery, in which office ſhe died. Her death is mark'd on the *Engliſh* martyrology, on the thirteenth of *February*. This monaſtery of *Ely* had for its three firſt Abbeſſes, three Saints, all Queens, and all nearly allied in blood, *viz.* St. *Audry* [*Ediltrudes* or *Ethelreda*] Queen of the *Northumbrians*, St. *Sexburga* her ſiſter, Queen of *Kent*; and her daughter St. *Ermenilda*, Queen of the *Mercians*.

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THERE was another St. *Wereburge*, wife to *Ceo'red* King of *Mercia*, who, after the death of her huſband (*anno* 716) following a divine Call, entered into a monaſtery; where, like the holy widow *Anna* the Propheteſs, ſhe never departed

departed from our Lord's Temple, ſerving God night and day, in abſtinence and prayer, for the ſpace of ſixty five years. For the latter part of that time ſhe was Abbeſs of the monaſtery; and ſhewed no leſs humility in governing others, than ſhe had before in obeying. *Hoveden* places her death in 783; "*Wereburga*, ſays he, formerly Queen of the *Mercians*, then "Abbeſs, ceaſed to live here, that ſhe might live forever with Chriſt, *anno* "783.

February 4. St. *GILBERT* of *Sempringham*, Confeſſor.

From his Life by a cotemporary Writer.

ST. *Gilbert*, was born at *Sempringham* in *Lincolnſhire*. His father *Jocelin* was a *Norman*, poſſeſſed of a large eſtate in that country: his mother was *Engliſh*, who, as a preſage of the future brightneſs of her ſon's virtues, when ſhe was big with child of him, dream'd that the Moon fell into her lap. In his youth, he was ſent into *France* for his improvement in learning. At his return home, he dedicated himſelf to the teaching young boys and girls; training them up in the fear and love of God, and in a kind of monaſtick and religious diſcipline, under certain rules, and a proper diſtribution of time, which he preſcribed to them. His father ſeeing the excellent diſpoſitions of his ſon, upon the vacancy of the parſonages of *Sempringham* and *Tirington*, which were in his gift, preſented his ſon to theſe livings; who behaved himſelf with ſo much diligence and zeal in the paſtoral office; and by his edifying diſcourſes join'd to the rare example of his virtues, ſo ſtrongly and effectually incited his pariſhioners to Chriſtian piety, that their lives ſeemed little different from thoſe of religious men; and wherever they went, they were eaſily known to be of *Gilbert*'s flock, by the remarkable godlineſs of their converſation.

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THE Saint was for ſometime a domeſtick Clerk in the family of *Robert Bloet* Biſhop of *Lincoln*, and of *Alexander* his ſucceſſor, by whom he was ordain'd Prieſt, though againſt his will: and from that time lived in ſuch manner, that though his exemplary piety had always been admired before, it was now far more admirable. He deſpiſed riches and worldly honours; refuſed the Archdeaconry of *Lincoln*, and other conſiderable advantages; and wholly devoted himſelf to works of charity. He had a particular compaſſion for the poor, and eſpecially thoſe of the weaker ſex, who are too often expoſed to greater dangers. Seven of theſe, all young virgins, he induced to quit the world, and ſhut themſelves up in a ſolitary dwelling, adjoining to the north wall of the Church of St. *Andrew* at *Sempringham*. This was done, with the approbation of *Alexander* Biſhop of *Lincoln*; and was the firſt ſtep, towards the foundation of the order of the *Gilbertins*. Their apartment had but one door, which was always kept lock'd; their diet and other neceſſaries, were taken in at a window; from the hands of ſome poor women appointed by the Saint, who were in the nature of lay-ſiſters: and for the outward ſervices of the houſe, as their number increaſed: and for tilling of their land, *&c.* he alſo appointed certain lay-brothers, who, as well as the ſiſters, were conſecrated to God, by monaſtick vows.

FROM theſe beginnings, the order quickly increaſed to many monaſteries, all under the government and direction of St. *Gilbert:* whoſe pious undertakings, for the glory of God, and ſalvation of ſouls, met with great encouragement from King *Henry* the firſt, and from the great ones of the Kingdom; who offered him large poſſeſſions in lands, for his monaſteries, which, on his part, he was very backward in accepting of, and oftentimes abſolutely refuſed; fearing the dangers of riches, much more than the inconveniences of poverty. Great numbers of both ſexes reſorted to him, to put themſelves under his godly diſcipline: the women he placed in his Nunneries; and out of the men, he gathered together certain *Clerks* to aſſiſt him in the care and direction of his Nuns. This was the original of the Canons, or religious men of his order. Theſe were to live in a ſeparate habitation, and never to have acceſs to the Nuns, unleſs for the adminiſtration of the Sacraments; and that, in preſence of many witneſſes; but the ſame

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Church was to ſerve them both. To his Nuns, he gave the rule of St. *Bennet*; and to his Canons, that of St. *Auguſtine*; adding other excellent conſtitutions, adapted to the ſpirit of their calling. He obtained an approbation and confirmation of his order from Pope *Eugenius* the third, to whom he went over to *Citeaux* in *France*; being deſirous to obtain ſome of the Monks of that community, then flouriſhing in their primitive fervour, to direct and govern his monaſteries. The Pope was much taken with his Saint-like converſation; and having made diligent enquiry into his manner of life, and been credibly informed of the wonders God had already wrought by him, he regretted he had not known him ſooner, and judged none more proper than himſelf, to govern the order which he had inſtituted. Here St. *Gilbert* met with two other great Saints, *viz.* St. *Malachi* Primate of *Ireland*, and St. *Bernard*; and returned home, from their converſation animated with a new fervour, in carrying on the cauſe of their common Maſter.

As to his method of life, he abſtained wholly from fleſh, except in the caſe of great ſickneſs, and in *Lent* alſo from fiſh: his chief diet was herbs, roots, and other vegetables, which he took ſo ſparingly, that it was a wonder to others how he could live. He always wore a hair-ſhirt, but took great care, that others ſhould not know it: he never laid down in his bed, but took his neceſſary reſt ſitting; and employed a good part of the night in prayer and meditation. He had always at table a diſh, which he called the *Lord Jeſus's plate*, in which it was his cuſtom to put what was beſt of all that was ſerved up, to be given to the poor. But, neither the auſterity nor the ſanctity of his life, could exempt him from calumnies and perſecutions: ſome of the lay-brothers of his order, weary of that moſt holy diſcipline, under which they lived, conſpired againſt him, and accuſed him not only to the Archbiſhop of *Canterbury* (who was then St. *Thomas Becket*) but alſo to Pope *Alexander* the third. But all this only ſerved to illuſtrate his innocence; and the Pope, ſo far from yielding, to what his accuſers chiefly aimed at, which was a mitigation of their rule and inſtitute, which they complained of as too ſevere, approved again (as his predeceſſors *Eugenius* and *Adrian* had done) and confirmed the regulations of the Saint; and ordered theſe refractary men, to ſubmit themſelves to his diſcipline. Another ſtorm was

raiſed againſt him, which threatened nothing leſs, than inevitable ruin to him and his whole order, upon occaſion of St. *Thomas* of *Canterbury*; whom he was accuſed to have relieved with money, during the time of his baniſhment. Upon this he, with all the ſuperiors and procurators of the Order, was cited to *London* to anſwer for himſelf at the bar: yet ſuch was the reſpect the judges had for his ſanctity, that they offered to let him go without further moleſtation, if he would but ſwear he was not guilty of what was laid to his charge; which he refuſed. So that it was looked upon certain he would be baniſhed, and his monaſteries all pillaged and confiſcated: but God would not permit it, who put it in the King's heart, who was then in *Normandy*, to reſerve the cauſe to his own cognizance, and to ſuſpend the proceedings of the judges: and thus the Saint was ſet at liberty; who declared afterwards, that indeed, he had not ſupplied the Archbiſhop with any money; but would not diſcharge himſelf by ſwearing it in publick court; as looking upon it a duty rather than a fault, to ſuccour his Prelate perſecuted for righteouſneſs; and therefore, he judged it would neither be for the honour of God, nor the edification of his neighbour, to take a ſolemn oath, as it were to diſcharge himſelf of a guilt, in a thing in which he acknowledged none.

AFTER he had a long time governed his Order, remaining himſelf a ſecular Prieſt, he was determined, upon good and prudent conſiderations, to take the habit, and enter himſelf amongſt his children: which he did, paying from that time, entire obedience to *Roger* Canon of *Malton*, who was afterwards his ſucceſſor. He lived to be above one hundred years old; in the extremity of age, he was deprived of his ſight, but the vigour of his mind remained as perfect as ever, with all the virtuous faculties of his ſoul, not in the leaſt decayed. He obſerved ſtill the ſame, or greater auſterities in his courſe and diſcipline of life; and ſpent his days either in hearing ſomething read, or in prayer, or in ſpiritual diſcourſes: For he heard nothing willingly, but what related to God and a good life; and ſpoke nothing himſelf, but what was holy and uſeful. He exchanged his mortal life, for a happy immortality, on the third of *February*, *anno* 1189-90, leaving his Order in a very flouriſhing condition; there being in it at that time, no leſs than 700 Religious men, and 1500 Nuns. He was illuſtrious

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for many miracles, both alive and dead. The blind, the lame, and great numbers of others, labouring under various infirmities, were cured at his monument, or by his interceſſion. An enquiry into the truth of theſe miracles was made at *Sempringham*, by *Hubert* Archbiſhop of *Canterbury*, *anno* 1201, accompanied by divers other learned and pious Divines; and afterwards by commiſſioners appointed by the Pope. In conſequence of which, he was ſolemnly canonized for a Saint in the following year, by Pope *Innocent* the III.

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ON the 4th of *February*, was formerly celebrated in *Scotland*, as appears from the *Aberdeen* breviary, the feſtivity of St. *Modan* Abbot, with whom is commonly joined his brother *Medan* or *Midan*. We know few particulars of the lives of theſe ſervants of God; who according to the moſt probable opinion, flouriſhed in the eighth or ninth century. St. *Modan* is ſaid to have preached the word of life with great zeal, and no leſs fruit, in the country about *Sterling*; to have been illuſtrious for miracles; and at length to have ended his days in peace, in his ſolitude near *Alcluyd* or *Dunbarton*. His relicks were formerly kept, with great honour in the pariſh Church of *Roſmeth*, which was dedicated to God in his name.

ON the ſame day, in many places of the *Low-countries*, is celebrated the martyrdom of St. *Lietphard*, a *Britiſh* Prelate, illuſtrious for miracles; who returning from a pilgrimage he had made to *Rome*, or as others ſay, from an embaſſage to King *Dagobert*, was ſlain by certain *Pagan* robbers, in a wood near *Cambray*, about the year 642. His relicks are kept in the Abbey of *Hannaw*, in the ſame Dioceſe.

ON the 5th of *February*, was of old commemorated in the famous Abbey of *Glaſtenbury*, St. *Indractus* martyr; whoſe life was written by *William* of *Malmesbury*, and is extant in *Capgrave*. He was of royal extraction, ſon to one of the Kings of *Ireland*; but quitted all this world could give for the love of God. He left his native country, with ſeven other companions, and coming over into the weſt of *England*, led there a ſolitary life, in great abſtinence and continual prayer. At length ſome wicked men thinking to meet with a booty, murdered him in the night, with his companions, at a place called *Skapwith* in the neighbourhood of

Glaſtenbury; aud to conceal the villany, caſt their bodies into a deep pit; which nevertheleſs were quickly diſcovered, by means of a pillar of light, that was ſeen for three nights over the place; and were tranſlated to the Church of *Glaſtenbury*, in the days of King *Ina*. The murderers, in a ſhort time all miſerably periſhed.

ON the 6th of *February*, *Colgan* gives us four Saints, all *Britons* by birth; all nephews of St. *Patrick* by his ſiſter *Darerca*, and his coadjutors in his apoſtolick labours in *Ireland*, *viz.* 1. St. *Mael* or *Mel*, who was ordained by his unkle firſt Biſhop of *Ardachadh* (in the county of *Longford*) and founded a famous monaſtery there; in which, after a moſt ſaintly life, he repoſed in our Lord, in the year 466. 2. St. *Melchu*, who was the inſeparable companion of his brother *Mael*, as well in his miſſionary labours and preaching, as in his private life, in the monaſtery of *Ardachadh*: and being in like manner ordained Biſhop by his unkle, and with like ſanctity perſevering to the end, in the ſervice of our Lord, deſerved with him, to be regiſtered amongſt the Saints. 3. St. *Munis*, who after he had for a long time accompanied St. *Patrick*, in the miniſtry of the word, being by him conſecrated Biſhop, founded the Church of *Forgnaighe*, in the year 486. 4. St. *Rioch*, who, after many years of labours in the goſpel, with the leave of his unkle, retired to the Iſle of *Boſinde*, in the lake of *Righe*; and there devoted the remainder of his days to a contemplative life, in a monaſtery, which he founded in the Iſland. *Darerca* the mother of theſe holy Prelates, is alſo honoured in the *Iriſh* martyrologies amongſt the Saints. In which alſo are recorded the names of divers other Saints of St. *Patrick*'s kindred and family: amongſt whom the moſt eminent are St. *Auxilius* (whoſe name is found with St. *Patrick*'s, in the acts of an ancient Synod publiſhed by Sir *H. Spelman*) who was Biſhop in the north of *Leinſter*, at a city from him called *Kill-uſalli*; where he repoſed in our Lord, *anno* 460: St. *Sechnel*, or *Secundinus*, Biſhop of *Domnach-Seachlin*; and St. *Luman* or *Loman*, founder of the Church of *Trim*.

February 7. St. *RICHARD*, King and Confeſſor.

From the Collections of the *Bollandiſts*.

ST. *Richard*, whoſe name occurs on this day in the *Roman* martyrology, is ſtiled there, as well as in divers other monuments, *King of the Engliſh*: though in the catalogues of our *Saxon* Kings there is no one found of that name; the reaſon of which is, becauſe the catalogues of the Kings, during the *Heptarchy*, are very imperfect, as might be proved, if it were neceſſary, by ſeveral inſtances of Kings whoſe names are there omitted. As for St. *Richard*, it is thought he was one of thoſe Princes, who, as we learn from St. *Bede*, Lib. IV. Chap. 12. ruled the *Weſt Saxons*, after the year 673, till they were forced to give way to King *Ceadwall*; which is the more probable, becauſe he flouriſhed about that time, and was of the province of the *Weſt Saxons*; as appears from his being a kinſman to St. *Winfrid*, or *Boniface*, born and brought up in thoſe parts (at *Crediton* in *Devonſhire*) and from his ſon *Willibald*'s being brought up from a child in a monaſtery of the ſame province, and his own ſetting out upon his pilgrimage from *Hamble-Haven*, which belonged to the *Weſt Saxons*.

GOD bleſſed St. *Richard* with three children, all eminent Saints; ſo happy a thing it is to have a Saint-like education: theſe were, St. *Willibald* Biſhop of *Eyſtadt* in *Bavaria*, St. *Winibald* Abbot of *Heidelnheim*, and St. *Walburga* Virgin and Abbeſs. We learn from the life of St. *Willibald*, written by a Nun, his kinſwoman, that when this Saint was but three years old he fell grievouſly ill, with evident danger of death; on which occaſion St. *Richard* and his ſpouſe, being in great concern for their child's life, took him out, and placed him before a Croſs, which, according to the pious cuſtom of our *Saxon* anceſtors, was erected in the neighbourhood, as a memorial of the Paſſion of Chriſt. Here they earneſtly prayed to our Lord

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for the recovery of their ſon; promiſing, in caſe their prayer was heard, to conſecrate him, like another *Samuel*, to the ſervice of God in his temple. God having granted their petition, the child, when five years old, was by them recommended to a holy man called *Theodred*; who delivered him to the venerable Abbot *Egbalt*, by whom he was educated (in his monaſtery of *Waltheim* in *Hampſhire)* in ſacred letters and chriſtian virtues.

WHEN St. *Willibald* was ſeventeen years of age, he was already a pattern of all virtues; and ceaſed not to importune his father *Richard* and his brother *Winibald* or *Wunibald*, (who was two years older than himſelf) to quit the world, and all its pomps and pleaſures, till he prevailed upon them both to give themſelves wholly to God, and to make a pilgrimage to the tombs of the Apoſtles. They all ſet out upon this journey, *anno* 722, from *Hamble-Haven*, and landed ſafely on the coaſt of *Normandy*; from whence they made divers viſits of devotion to the Churches and Oratories of the Saints; till coming to the city of *Luca* in *Tuſcany* they were obliged to ſtop, by reaſon of a ſickneſs, which there ſeized St. *Richard*, and growing daily upon him, put an end to his mortal life. He was buried by his ſons in the Church of St. *Frigidianus*, in the ſame city of *Luca*; where many miracles are recorded to have been wrought at his tomb. His body was taken up by *Gregory* Biſhop of *Luca*, by Papal Authority, *anno* 1151, upon occaſion of his illuſtrious miracles, and was placed in an Altar of the ſame Church, where it is to this day had in great veneration amongſt the inhabitants of that city.

THE epitaph engraved over his tomb may be ſeen in *Baronius*, *Surius*, *&c.* which gives ample teſtimony to his ſanctity and miracles.

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ON the 7th of *February* is alſo commemorated in the *Roman* and all other ancient martyrologies, St. *Augulus* or *Augulius*, Biſhop and Martyr. He ſuffered, according to theſe monuments, at *Auguſta* in *Britain*, by which name, as we learn from *Ammianus Marcellinus*, *London* was anciently called; ſo that he is ſuppoſed to have been Biſhop of this city. As to the time of his ſuffering, it was in all appearance under *Diocletian*, about the ſame time as St. *Alban* ſuffered, *viz.* in the latter end of the third, or beginning

of the fourth century. Other particulars of his life we know not, ſince his Acts are no where extant.

ON the ſame day alſo is honoured, in the *Iriſh* martyrologies, St. *Meldan* Biſhop, eminent for ſanctity; of whom there is ample mention in the viſions of St. *Furſey*. This holy man, whom ſome ſuppoſe to have been the diſciple of St. *Meldan*, brought his relicks over with him from *Ireland* to *Britain*, and from *Britain* to *France*, where he depoſited them at *Peronne* in *Picardy*; in which town St. *Meldan* is honoured as Patron to this day.

February 9. St. *THELIAU*, Biſhop.

From his Life by *Steven* of *Landaff*, [*Anglia Sacra*, Vol. II. p. 662.] and from *Uſher*'s Extracts out of the *Landaff* Regiſter.

ST. *Theliau*, Patron of the Dioceſe of *Landaff*, was deſcended of a noble *Britiſh* ſtock. His father's name was *Enciſus* or *Enſic*, and the place of his birth was called *Eccluis Gunniau*. From his infancy he embraced the ſweet yoke of Chriſt, and, deſpiſing worldly vanities, was much addicted to prayer and alms-deeds. He was inſtructed in the holy ſcriptures and divine learning, firſt by St. *Dubricius*, and afterwards by St. *Pauleus* or *Paulinus*, a diſciple of St. *Germanus*; in whoſe ſchool he had for his ſchool-fellow the great St. *David*, with whom he contracted ſo cloſe a friendſhip, that they ſeemed both to have but one heart and one ſoul. Under theſe excellent maſters St. *Theliau* made ſo great progreſs in virtue and wiſdom, that he acquired from that time the name of *Helios*, which in *Greek* ſignifies the *Sun*; becauſe, by his heavenly doctrine, and the great example of his life, he, like another Sun, enlightned and warmed the hearts of the faithful: which name of *Helios* was by the people corrupted into that of *Heliud* or *Eliud*.

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AFTER this, he is ſaid to have made a pilgrimage to the *Holy Land*, to viſit the places conſecrated by the myſteries of our Redemption, in the company of St. *David* and St. *Paternus*; and to have there received epiſcopal conſecration from the Patriarch of *Jeruſalem*: though this laſt point ſeems improbable, as being inconſiſtent with the diſcipline of the Church. It is much more likely, that he was not made Biſhop till ſome time after, when St. *Dubricius*, being either dead, or having reſigned the See of *Landaff*, he was choſen in his place. This See he adminiſter'd for many years with ſuch wiſdom and ſanctity, that, as *Leland* [*de Scriptoribus*] expreſſes it, he has left behind him, amongſt the *Britons*, ſuch a name as no age can obliterate.

IN his time happened the great peſtilence called the *Yellow Plague*, which almoſt diſpeopled *Wales*. The Saint failed not, on this occaſion, to implore the divine Mercy for his flock, by faſting, weeping, and mourning; till at length, taking along with him ſuch as had eſcaped the evil, he ſailed into *Little Britain*, where, for ſome time, he remained with St. *Samſon* Biſhop of *Dole*; till the wrath of God being appeaſed, he gathered together his diſperſed flock, and returned with them to his Church of *Landaff*. Here he had many diſciples, eminent for their ſanctity and learning; amongſt whom the *Regiſter* names St. *Hiſmael*, whom he conſecrated Biſhop; St. *Oudoceus*, his ſucceſſor; St. *Tyfhei*, Martyr, (who repoſes in *Pennalun*) *Lunapeius*, *Gurmaet*, *Cynmur*, *&c.* At length, he departed to our Lord in a good old age, on the 9th of *February*, in the latter part of the ſixth century, at a place called from him *Llan-deilo-vaur*, or the Church of the great *Theliau*, upon the bank of the river *Tovy* in *Carmarthenſhire*, where for ſome time he had led a ſolitary life. His relicks were tranſlated to his Church of *Landaff* (as appears from the frequent mention of them in the Synods of that Dioceſe, publiſhed in *Spelman*'s *Councils*); and many miracles are recorded to have been wrought at them. There remain to this day in *South Wales* divers Churches dedicated to God in the name of St. *Theliau*; who had for his ſucceſſor, in the See of *Landaff*, St. *Oudoceus* his nephew, who no way degenerated from his uncle's virtues.

ON the 9th of *February* is alſo marked the commemoration of St. *Attracta*, whom ſome call *Taracta* or *Tarahata*, an *Iriſh* Virgin, who received the ſacred veil from St. *Patrick*. We know little at preſent of the life of this Saint; for her Acts, publiſhed by *Colgan*, were not written till ſix hundred years after her death, and are of no authority. She lived and died at a place in the territory of *Lugne* in *Connaught*, called from her *Kill-Attracta* to this day.

ON the 9th of *February* ſome writers alſo have marked the commemoration of St. *Trumwin*, Biſhop and Confeſſor; who, for the eminence of his merits, was judged worthy to be ſent by St. *Theodore* of *Canterbury*, to teach and preſide over the Church of the *Picts*, *anno* 680. He had the ſeat of his Biſhoprick in the monaſtery of *Ebbercurnig*, placed, ſays St. *Bede*, cloſe by the arm of the ſea or *Frith* which divides the *Engliſh* from the *Picts*. This See he held till the year 685, when King *Ecgfrid* being ſlain in battle, the *Engliſh* were drove out of that country. On this occaſion, the holy Prelate withdrew with his Monks from the monaſtery of *Ebbercurnig*; and having recommended his followers to his friends, in different convents of *Northumberland*, he choſe for the place of his own reſidence the famous monaſtery of men and women ſervants of God, founded by St. *Hilda* at *Streaneſhalch*; where, at that time, the royal Virgin *Elfleda*, with her mother Queen *Eanflede*, preſided as Abbeſs. The holy Biſhop was of ſignal ſervice to this monaſtery; and the devout Abbeſs found in him a very great aſſiſtance in the government of thoſe committed to her charge, and a ſingular comfort to herſelf. Here, for ſeveral years, he led a moſt ſtrict monaſtick life, till he was called to our Lord, about the year 700. He was buried at *Streaneſhalch*, in the Church of St. *Peter*, with the honour due, ſays St. *Bede*, to his life and grace.

ON the 11th of *February*, *Colgan* in his acts of *Iriſh* Saints, commemorates (p. 304) St. *Etchen* or *Ecian*, Biſhop. He was born in *Ireland*, toward the cloſe of the fifth century. His mother, who had been for ſome time barren, conceived him, in conſequence of the prayers and bleſſing of St. *Brigide*. He was brought up in piety and learning, and made ſuch progreſs, as to be judged worthy of the epiſcopal character. He either founded, or governed as Abbot, two ſeveral religious communities, the

firſt, on the borders of *Oſſory*; the ſecond, in the ſouthern parts of *Meath*, by ſome called *Cluainbile*, by others *Cluainfode*, which was the ſeat of his Biſhoprick. He gave the prieſtly order to the great St. *Columba* or *Columkill*, Apoſtle of the *Picts*: and after a moſt holy life, being full of years and good works, he departed to our Lord, *February* the 11th, *anno* 577. He was buried in his Church at *Cluainfode*, where, on this day, his feſtivity uſed to be ſolemnly celebrated.

February 12. St. *CEDMON*, Confeſſor.

From St. *BEDE*, Lib. IV. Chap. 24.

ST. *Cedmon* was a religious brother in the monaſtery of the holy Abbeſs St. *Hilda* at *Streaneſhalch*. He had lived in the world, till he was well advanced in years, a plain, honeſt ruſtick, and altogether illiterate; and in particular he had ſo little natural genius for ſinging or poetry, that he divers times quitted the entertainments or merry-makings of his equals, (in which, according to the cuſtom of thoſe days, each one in his turn was to ſing ſome verſes) becauſe he could not do like the reſt. Having, on this account, one day withdrew himſelf from an entertainment, and after finiſhing his work, compoſed himſelf to reſt, an unknown perſon appeared to him in his ſleep, and exhorted him to ſing the beginning of the Creation; which he immediately attempted, and performed, to the praiſe of the great Creator and eternal God, in moſt ſublime and excellent verſes, which were afterwards admired by all: and from that time he had ſuch a gift of divine poetry, in his native *Engliſh Saxon* tongue, that, as our venerable hiſtorian informs us, none before him were equal to him, and none after him could ever come up to his compoſitions. The Abbeſs St. *Hilda*, admiring the grace of God in the man, received him to the monaſtick habit amongſt the brethren of her monaſtery, and ordered him to be taught the whole ſeries of ſacred hiſtory; all which he turned into excellent poems,

to

to the great admiration of all that heard him. His chief performances were concerning *the Creation of the World, the Origin of Mankind,* and the *whole Hiſtory of* Geneſis; *the coming forth of the Children of* Iſrael *from* Egypt, *their entering into the* Land of Promiſe, *and many other Paſſages of Sacred Hiſtory; the Incarnation, Paſſion, Reſurrection, and Aſcenſion of our Lord; the Coming of the Holy Ghoſt, the Teaching of the Apoſtles, the Terrors of the Judgment to come, the horrid Pains of Hell, and the ſweet Joys of the Kingdom of Heaven;* beſides many other compoſitions relating to the benefits of God and his judgments: by all which he laboured to withdraw men from the affection to ſin, to the love of, and diligent application to virtue. There was a wonderful unction in his verſes, which made them very powerful in their operations on the ſouls of the hearers; ſo that many were brought by them to a compunction for their ſins, and excited to depiſe the world, and aſpire to the heavenly life. As his gift of poetry was entirely ſupernatural, he could never make any uſe of it on profane or vain ſubjects, but only ſuch as were religious and divine; and as his poems were, ſuch alſo was his life.

" He was, ſays St. *Bede*, a man very religious, and humbly ſubject to " regular diſcipline; but enkindled with a great fervour of zeal againſt thoſe " who would behave themſelves otherwiſe: for which reaſon he concluded " his life with a fine end; for when the time of his departure drew near, " he ſuffered for fourteen days under a corporal infirmity, the fore-runner " of it; which, nevertheleſs, was ſo moderate, that he could converſe all " that time, and walk about. He was in the neighbouring infirmary (to " which they that were very ſick, and like ſhortly to die, were uſed to be " carried) when the evening was coming on of that night in which he " died, and he deſired the perſon that attended him, to make ready a place " there for him to take his reſt. He admiring why he ſhould deſire this, " becauſe there was no appearance of his being near his death, did never- " theleſs what he had ordered. Being there, and converſing with a joyful " mind, and jeſting with thoſe that were there before, when it was paſt " midnight, he aſked, *Whether they had the Euchariſt there?* They an- " ſwered, *What need have you of the Euchariſt, for you are not likely to* " *die, ſince you talk as chearfully as one in perfect health? However,* ſaid

" he, *bring me the Euchariſt.* Which being brought — fortifying himſelf " with this heavenly viaticum, he prepared for his entrance into another " life; and enquired, how near the time was when the brothers were to be " awaked to ſing the praiſes of the night to our Lord? They anſwered, " *It is not far off. Well,* ſaid he, *let us wait for that hour.* Then ſigning " himſelf with the ſign of the holy Croſs, he laid down his head on his " pillow, and falling into a ſlumber, ended his life in ſilence. Thus it " came to paſs, that as he had ſerved the Lord with a ſimple and pure " mind, and quiet devotion, ſo he quietly left the world by death to go to " enjoy his preſence; and that tongue which had compoſed ſo many ſaving " words in praiſe of its Maker, uttered its laſt words alſo in his praiſe, " ſigning himſelf with the Croſs, and recommending his ſpirit into his " hands: who alſo, by what has been here ſaid, appears to have had a fore- " knowledge of his death." So far St. *Bede.*

HE was buried in the Church of St. *Peter* the Apoſtle at *Streaneſhalch*, where his body was found after the Conqueſt, and honourably tranſlated, as we learn from *William* of *Malmeſbury*, Lib. III. *de Pontif.* At which time divers miracles are ſaid to have been wrought by his prayers.

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ON the 13th of *February*, *Colgan* commemorates St. *Modomnoc* or *Dominick* of *Oſſory*, ſon of *Saran*, of the noble race of the *O Neils*; who retired from home in his younger days, to ſeek the treaſure of heavenly wiſdom in the ſchool of the great St. *David* of *Menevia*, and became his diſciple in his famous monaſtery of the *Vale of Roſs*; and for his ſingular virtues was much eſteemed by that holy Prelate. At his return to *Ireland*, his native country, he is ſaid to have firſt brought *Bees* thither, (not without a miracle) which, in *Solinus*'s time, could not live there, as that author affirms. St. *Modomnoc*, after his return home, took up his earthly habitation at *Tiprat-Faehtna*, in the weſtern part of *Oſſory*, where ſome ſuppoſe him to have been Biſhop: here, after a Saintly life, (the particulars of which I have not been able to recover) he made a happy end towards the middle of the ſixth century; and has been honoured ever ſince amongſt the Saints of that country.

February 15. St. *SIGEFRID*, Biſhop, Apoſtle of *Swedeland*.

From *Joannes Magnus*, Archbiſhop of *Upſal*, *Hiſtor. Goth.* Lib. XVII. Chap. 18, 19, 20; and other *Swediſh* hiſtorians.

THE faith of Chriſt was firſt preached in *Sweden* by St. *Anſgarius*, a Monk of *Corby*, in the ninth century, with great ſucceſs in the converſion of many idolaters: but this people ſoon relapſed again into their former errors, and continued in them till the reign of King *Olaus Scobcong*. This Prince ſending embaſſadors to King *Edred* [others ſay *Ethelred*] of *England*, to renew the ancient alliance between the two crowns, deſired withal, that ſome perſons might be ſent to him, knowing in the Chriſtian Law, to inſtruct him and his people. *Edred*, who was a godly Prince, received the propoſition with joy; and aſſembling the Prelates and chief Clergy of his Kingdom, exhorted them to make choice of proper men for this great work. *Sigefrid*, who was preſent at this aſſembly, (whom ſome make Archbiſhop, others more probably Archdeacon, of *York*) perceiving that moſt of the company ſeemed to have a dread of ſo difficult, ſo laborious, and ſo dangerous an undertaking, ſtood up, and made an excellent diſcourſe on the ſubject; at the end of which he offered himſelf to this Miſſion; and no one was thought by the whole aſſembly more proper for it. To *Swedeland* therefore he ſailed, taking along with him his three nephews *Sunaman*, *Unaman*, and *Wiaman*, with other companions. He landed in *South Gothland*, where now ſtands the Cathedral of *Vexoe* (which, by the admonition of an Angel, he cauſed to be erected); and here he made ſome ſtay, the King being at that time abſent amongſt the *Weſtrogoths*. The chief officer in thoſe parts came to ſee the ſtrangers, and took diligent notice of their whole comportment; and was even preſent when the Saint

celebrated

celebrated the Maſs: of all which he gave an account to the King; informing him, amongſt other things, that he had ſeen the old man, as he called him, whilſt he was ſtanding at the table of his Religion, lifting up above his head a moſt beautiful child, who ſmiled upon him. The King ſent for the Saint, and at his coming went forth to meet him, and received him with joy: and, after he had been ſufficiently inſtructed in the Chriſtian faith and life, was baptiſed with his Queen and many others; and gave the Saint his royal caſtle of *Huſaby* to be conſecrated into a Church. Here St. *Sigefrid* reſided for a long time, till, by the grace of God bleſſing his preaching and labours, he converted all *Weſtrogothland* to the faith of Chriſt. In the mean time, his three nephews, to whom he had committed the care of the Church of *Vexow*, were murder'd by ſome gentlemen of that country; who caſt their bodies into a neighbouring pool, that they might not be found; and incloſing their heads in a veſſel, to which they had tied a maſſy ſtone, ſunk them to the bottom of a lake that was not far off. This was a moſt ſenſible affliction to the man of God, who nevertheleſs did not forget the good Chriſtian on this occaſion; for whereas the King, having diſcovered the murderers, would have put them to death, the holy Biſhop interceeded for them, and by his powerful mediation obtained that they might redeem their lives by a ſum of money; and when the King would have given him that money, he abſolutely refuſed to accept of it: yet the divine juſtice did not ſuffer theſe unhappy men to come off ſo eaſily; but, by remarkable judgments, puniſhed both them and theirs. As to the three brothers, their relicks were miraculouſly diſcovered, by a light from heaven ſhining over the place where they lay; and their names have been recorded amongſt the Saints. This loſs of his coadjutors did not diſcourage the Saint from proſecuting the great work of the goſpel, which he carried on with great ſucceſs, till, after many labours, he was called to eternal reſt, about the year 1002. He was buried in the Cathedral of *Vexow*, (where he was illuſtrious for miracles) and was honoured by a yearly feſtivity amongſt the northern nations, as long as the old religion kept its footing there. He was canonized by the Pope, *anno* 1155.

February

February 16. St. *FINAN*, Biſhop.

From St. *BEDE*, Lib. III. Chap. 17, 21, &c.

THE *Iriſh* and *Scottiſh* writers are divided about the place of the birth of this holy Prelate; nor ſhall we pretend to decide their controverſy; only certain it is, that he was a Monk of the moſt famous Abbey of St. *Columba* in the Iſle of *Hy*, and was pitched upon as moſt proper to ſucceed the great St. *Aidan*, Apoſtle of the *Northumbrians*, or *Northern Engliſh*, in the paſtoral charge over all that Kingdom, which at that time had but one Biſhop. He walked in the foot-ſteps of his predeceſſor, and carried on the work he had ſo gloriouſly begun. He had alſo the comfort and happineſs to receive into the Church of God by Baptiſm two *Engliſh Saxon* Kings, *viz.* *Peada* King of the *Midland Engliſh*, and *Sigbercht* King of the *Eaſt Saxons*; which made way to the converſion of their reſpective provinces, which this holy Prelate furniſhed with proper Miſſioners; and after ſome time ordained *Diuma* a *Scot* Biſhop of the *Midland Engliſh*, and St. *Cedda* Biſhop of the *Eaſt Saxons*. He built a Church in the Iſle of *Lindisfarne*, becoming the epiſcopal See, ſays St. *Bede*; in which he depoſited the bones of St. *Aidan*. He governed the Church of *Lindisfarne* and of all *Northumberland* ten years; after which he repoſed in our Lord, *September* 10, *anno* 661. Our venerable hiſtorian, who is leſs favourable to this holy Prelate, by reaſon of his adheſion to the *Scottiſh* obſervance of *Eaſter*, gives us nevertheleſs a great idea of his virtues, as well as thoſe of his ſucceſſor *Colman*, Lib. III. Chap. 26. eſpecially as to their love of poverty and diſintereſtedneſs, their contempt of the world, and their great diligence in preaching the word of life; for which reaſon alſo, the people in thoſe days had a great reſpect for their paſtors, and both eagerly heard from them, and carefully practiſed the great leſſons of ſalvation.

February 17. St. *FINTAN*, Abbot.

From his Life by a cotemporary Author, publiſhed by *Bollandus*, Tom. II. *Febr.* p. 17.

ST. *Fintan*, Abbot of *Cluain-Ednech*, whoſe name occurs this day in the *Roman* martyrology, was born in *Lagenia* or *Leinſter*, in the ſixth century. His father was called *Gabhren*, and his mother *Findath*. He was brought up in piety and letters by a holy man, who led a religious life in the neighbourhood, at a place called *Cluain-mich-trein*; under whom he made ſuch progreſs, as to begin already to give proof of the ſpirit of God reſiding in him. When he was grown up, and come to man's eſtate, being full of the fear and love of God, he took leave of his ſpiritual father and maſter, and with his bleſſing went for further improvement to St. *Columb*, (the ſon of *Crimthand*, who is honoured in his Church of *Tyrdaglas*, *December* the 13th) with whom he remained, till, by his appointment, and by divine revelation, he was ordered to * *Cluain-Ednech*, (which *Uſher* interprets *Latibulum hederoſum*, or *the Ivy lurking-hole*) where he laid the foundations of a famous monaſtery, to which many reſorted from all parts of *Ireland*, to put themſelves under his diſcipline.

THE rule which he gave his Monks was very ſtrict: they abſtained from all kind of meat, butter, and milk; living only upon vegetables: they laboured like hermits in the fields, tilled their ground with their own hands, making no uſe of cattle, *&c.* This rigour appeared exceſſive to the other holy ſolitaries that lived in thoſe parts; who aſſembling together, reſolved to remonſtrate to the Saint, that the burden he laid upon himſelf and his Religious, was too heavy for fleſh and blood to bear. The night before they were to come to him, with St. *Cannicus* at their head, *Fintan* was admoniſhed from heaven of their coming; and for further inſtruction how he was

* In *Eaſt Meath*.

was to proceed, was ordered to go out in the morning, and follow the directions of one whom God ſhould ſend to meet him. The perſon he firſt met with was one who had been always dumb; who being bleſſed by the Saint, and aſked what he was to do with relation to the propoſal the ſervants of God were coming to make him (divinely inſpired by him who makes the dumb to ſpeak) anſwered upon the ſpot, "All thoſe good things thou "haſt begun for God, leave not off before thy *exit* for any man, till thou "haſt finiſhed thy race; but take care that others be not ſcandalized by thy "miſtake, for one veſſel is weaker than another." After which he ſpoke no more. The Saint obſerved this leſſon; and when the holy fathers came to him, he remitted, as they deſired, ſome part of the rigour of his rule, with regard to his brethren; but, with reſpect to himſelf, he continued all his penitential practices. Thus, after praying together, and encouraging one another with heavenly diſcourſes, the Saints returned to their cells, and *Fintan* to his uſual exerciſes.

GOD was pleaſed to favour this his ſervant with the gifts of miracles, and prophecy; of which my author gives many inſtances. The refectory belonging to his monaſtery, by ſome accident, was one day ſet on fire; and the flames being very furious, the Monks apprehended the whole houſe would be conſumed: the holy Abbot deſired them to be eaſy; and lifting up his hand, made the ſign of the Croſs on the fire, and it was immediately extinguiſhed. Another time, when his Monks were labouring in the fields, and he came to viſit them, they deſired a refection or collation of him for that day. He ſmiling, anſwered, *The Lord my God is able to ſend what you aſk.* Now it happened that day, as on many others, that the cook had no proviſion for the refectory but wild herbs: but God was not wanting to his ſervant's deſire; for that very hour there came to the monaſtery ſome men with waggons loaded with proviſions, which they beſtowed on the man of God; with which he treated his brethren, giving thanks to the bountiful Giver of all good gifts.

THE Saint being another time at dinner with a holy man called *Lonan*, and ſome other ſervants of God, when the reſt of the company were chearful, he alone wept bitterly; and being aſked the reaſon of his tears, replied, *This day a dreadful battle is fought in the ſouth of* Munſter; *and I ſee great*

numbers of ſouls, that have there died in their ſins, hurried away to hell, and but very few that eſcape; and this makes me weep. He added, that after ſeven days they ſhould hear the particulars of the fight; and ſo it happened. Two men came once to his monaſtery; the one with a deſign to be a Monk, the other only to ſtay there for ten days. The Saint in private told ſome of his brethren, that he who only came for ten days, would remain there, and be a Monk; and that the other, who pretended to be a Monk, would not ſtay in the habit above ten days: and the event proved the truth of his words.

S T. *Fintan* had amongſt his diſciples a devout young man called *Sinchell*, whoſe father, and nurſing father, both followed an evil courſe of life: the diſciple begged leave of the holy Abbot, to go and try if he could reclaim them to a ſenſe of their duty; but they were deaf to his admonitions. The Saint himſelf remonſtrated to them the danger of their evil ways; but to as little purpoſe. Upon which he told *Sinchell*, that the one, *viz.* his father ſhould be cut off in his ſins by a violent death, and all his ſubſtance be confiſcated; and the other thereupon would be moved to renounce his evil ways do penance for his ſins, employ his whole ſubſtance in alms, and ſo eſcape the wrath to come: and as the man of God foretold, ſo have we ſeen accompliſhed, ſays my author; who relates divers other inſtances of the Saint's predictions.

A S to his miracles, he relates how he cured on the ſpot, by his prayers, one that was ill of the palſy; and how he miraculouſly obtained the deliverance of *Cormac* King of *Kinſealach*, kept priſoner by his enemy King *Colum*, who refuſed to admit the Saint; but the gates of the caſtle of *Rathmor*, where he reſided, were all opened of their own accord to the man of God, and the chains of the priſoner fell off at his preſence: upon which, the tyrant no longer durſt reſiſt the ſervant of God, but ſurrender'd up his priſoner, who, in his latter days, became a Monk at *Benchor*. My author adds, that our Saint has been ſeen by night at his prayers encompaſſed with a heavenly light; and that he even obtained, by his prayers, that one of his diſciples ſhould return again from death to life, and be afterwards accompanied in death by his own brother, who being perfectly well before, having received the

the bleſſed ſacrament, and laid himſelf down at his brother's ſide, expired at the ſame time with him; and ſo they both went together to our Lord.

AMONGST the diſciples of this Saint we muſt not forget the famous St. *Comgallus*, who, as we learn from his life, put himſelf under the diſcipline of St. *Fintan*, and lived for a long time with him at *Cluain-Ednech*; till, being ſent by him into his own country, he founded the famous monaſtery of *Benchor*; where St. *Columbanus* and many other Saints received their education. Whilſt he was with St. *Fintan* he was for ſome time much afflicted with a loathing for the exerciſes of the community, and a continual thought of his country and his parents, whom he had left; ſo that all things ſeemed tedious and inſupportable to him. This temptation he diſcovered to the holy Abbot, who earneſtly prayed to God for him; and by his prayers this demon of ſpiritual ſloth was quite drove away from him: for as he was one day praying by the Croſs, which was in the weſtern part of the monaſtery, and with tears imploring the divine Mercy, a light from heaven ſurrounded him, and his heart was ſuddenly filled with joy; and from that hour he was never more attacked with any temptation of the like nature.

THERE was alſo a holy Prelate of the country of *Kinſealach*, whoſe name was *Brandubh*, who was deſirous to end his days under the diſcipline of St. *Fintan*. In order to which, he came to viſit him at the monaſtery of *Achadh-Finglaiſs* near *Lethglean*, where he then was, and made the propoſal to him. The Saint told him, the diſcipline of his houſe of *Cluain-Eidhnech* was too rigorus for one of his age to undertake; and therefore adviſed him rather to take up his habitation in the houſe where he then was, which ſerved our Lord under an eaſier rule. The good Biſhop told him, he came to him with a reſolution of living and dying under obedience; that he had offered himſelf to God and to him, and would be directed by him: he only deſired one thing, which was, that if he [St. *Fintan*] ſhould die before him, he might not remain long in the world behind him. This, ſaid the Saint, God will grant: and ſo it afterwards happened; when within three years St. *Fintan* died, and a fortnight after the holy Biſhop was alſo called to our Lord.

To conclude: After this holy man had ſerved our Lord in great perfection, from his very childhood to a venerable old age; after a long exerciſe of humility, charity, patience, meekneſs to all others, ſeverity to himſelf; after a life of much abſtinence, ſevere faſts, watchings, and other mortifications, the time drawing near which was to crown all his labours, having a fore-knowledge of his death, he called his children about him, and recommending to them for their Abbot his diſciple *Fintan-Mældubh*, giving them his benediction, and arming himſelf with the holy viaticum, he quietly fell aſleep in our Lord, *February* the 17th, *anno* 603.

THERE were divers other *Iriſh* Saints of the name of *Fintan*; amongſt whom the moſt eminent was St. *Fintan*, the ſon of *Tailchan*, ſurnamed *Munnu*: of whom we ſhall treat on the 21ſt of *October*.

February 20. St. *MILDRED*, Virgin and Abbeſs.

From *Thorne*'s Chronicle, *Harpsfield*, Sæc. VII. *&c.*

SHE was daughter to *Merowald* a *Mercian* Prince, and his devout lady *Dompneva*, of the blood-royal of *Kent*; by whom ſhe was, from her infancy, brought up in the fear of God. She was ſent over, when very young, to the monaſtery of *Chelles* in *France*, (founded by St. *Bathildes*) becauſe, as yet, there were few or no monaſteries of ſacred Virgins eſtabliſhed amongſt the *Engliſh*. Here divine love took full poſſeſſion of her pure ſoul; here humility, and all other virtues, ſhone forth in her with ſo much luſtre above the reſt of her companions, that when *Egbert* King of *Kent* had finiſhed the monaſtery of *Menſtrey* in the Iſle of *Thanet*, (founded in expiation of the murder of the two royal Martyrs *Ethelred* and *Ethelbert*, in which, by his connivance at leaſt, he had a great ſhare) none was judged more proper to be the governeſs of this new eſtabliſhment than our Saint, who, on this occaſion, was ſent for over from

France;

France; and was by St. *Theodore*, Archbiſhop of *Canterbury*, conſecrated Abbeſs here over ſeventy religious Virgins; amongſt whom ſhe behaved with ſo much humility, as rather to make herſelf their ſervant, than their mother and miſtreſs: for ſhe deſired more to be loved than to be feared, and much more effectually brought her ſiſters on in the way of religious perfection by her example, than by her authority.

AFTER ſhe had for many years, with great ſanctity, adminiſter'd the office of Abbeſs, giving herſelf up to much watching, faſting, and prayer, ſhe fell into a ſickneſs, by which being confined to her bed, ſhe cauſed all her Nuns to be aſſembled, and gave them her laſt inſtructions, ſuitable to her ſpirit and piety; eſpecially, ſhe recommended to them mutual love and charity; and that, like their heavenly Spouſe, they would be always meek and humble of heart. She ceaſed to live in this vale of tears, that ſhe might live forever in the houſe of our Lord, about the cloſe of the ſeventh * or beginning of the eighth century. *Harpsfield* ſays ſhe died *July* 13; but the *Engliſh* martyrology marks the 20th of *February* for the day of her death, and the 13th of *July* for the day of her tranſlation. She was renowned for miracles, both alive and dead. Her body was found, (ſays *Thorne* in his *Chronicle*, Col. 1907.) entire and uncorrupt, ſome years after her death, and was tranſlated by her ſucceſſor St. *Eadburge* to the new Church which ſhe had built in honour of St. *Peter* and St. *Paul*. This Church and Monaſtery was burnt by the *Danes* in the year 1011, and the whole Iſland was laid waſte by fire and ſword; but St. *Mildred*'s monument ſuffered no damage. Her body was tranſlated to St. *Auguſtine*'s in *Canterbury* in the year 1033, and there was kept with great veneration. Some part of her relicks was carried to *Daventer* in the *Lower Germany*, and depoſited in the chief Church there. Her name was very famous throughout *England*, (as appears by divers monuments) as long as the old religion kept poſſeſſion; and there are two pariſhes † in the city of *London* dedicated in her honour.

Dompneva,

* *Wilſon*'s *Engliſh* martyrology marks for the year of St. *Mildred*'s death 664; but he is certainly miſtaken, for her name is found ſubſcribed in the council of *Becanceld*, *anno* 694. See *Spelman*.

† St. *Mildred*'s in the *Poultry*, and St. *Mildred*'s in *Bread-ſtreet*.

Dompneva, the mother of St. *Mildred*, with the conſent of her huſband, withdrew herſelf alſo from this ſtormy world, into the quiet haven of religious ſolitude; where ſhe ſpent the remainder of her days in great holineſs, and died in the odour of ſanctity.

February 20. St. *WLFRICK* or *ULRICK*, Prieſt and Recluſe.

From *John Prior* of *Ford* in his Life, *Matthew P[illegible]is* and other Hiſtorians; followed by *Harpsfield*, [illegible] XII. Chap. 29.

ST. *Wlfrick* or *Ulrick* was born at *Lenton*, eight miles from *Briſtol*. When he was come to man's eſtate, he enter'd into holy orders, and was made Prieſt whilſt he was as yet young, and little ſenſible of the perfection which this ſublime calling obliged him to; ſo that inſtead of employing his time in a manner ſuitable to his ſtation, he often followed hunting, hawking, and ſuch like worldly diverſions; till he was wonderfully reclaimed by a divine admonition, given him by an unknown perſon, who in the habit of a poor beggar aſked an alms of him. From that time he addicted himſelf to the practice of penance; firſt in the family of *William*, Lord of the town where he was born, whom he ſerved in quality of Chaplain; where he entirely denied himſelf the uſe of fleſh: then at *Haſelberge* or *Haſelborough* in *Dorſetſhire*, where, in a little cell near adjoining to the Church, he led a moſt auſtere and ſaint-like life. His faſts were continual; inſomuch, that he reduced his body to a mere ſkeleton: he frequently paſſed whole nights without ſleep; and the little reſt he allowed himſelf at any time was not in bed, or lying down, but ſitting and leaning his head againſt the wall: his diet was oaten bread and water-gruel; his cloathing mean, under which he wore at firſt a rough hair-ſhirt, and afterwards an iron coat of mail, which was privately conveyed to him by the Knight his old Patron. In the ſharp winter-ſeaſon he uſed frequently to put off his iron

iron ſhirt, and to caſt himſelf into a large veſſel of cold water, from which he would not come out till he had recited the whole *Pſalter*: with this remedy he tamed the irregular motions of concupiſcence, with which the devil ſought to annoy him: yet, with all this rigour to himſelf, he was ever humble, ſweet, and affable to all that came to him; to whom (tho' for the moſt part unſeen, and through a window) he gave excellent leſſons of piety; ſpeaking with ſuch an unction, as made its way into the hearts of his hearers.

HE ſuffered, like another St. *Anthony*, great and violent perſecutions from Satan and his infernal ſpirits; not only in the way of interior temptations, but even by blows, and other external aſſaults; ſo as to be ſometimes reduced by them, in appearance, to the very point of death. But his patience and conſtancy was proof againſt all their attempts; and his faith gained a glorious victory over them all; inſomuch, that he became terrible to them; and had a gift from God of caſting them out, by his prayers, from ſuch as they poſſeſſed or obſeſſed; and of delivering ſouls oppreſſed by their tyranny: in which kind was very memorable the deliverance of one, who having renounced Chriſt, and ſold himſelf to the devil, repenting afterwards of his bargain, and hoping to be reſcued by the means of the ſervant of God, whoſe ſanctity was ſo much celebrated throughout the Kingdom, came from the north of *England* to crave his aſſiſtance: but when he was near *Haſelborough*, and was paſſing the river on horſeback, the enemy appearing to him, would not ſuffer him to go forward, but held him in the water, and almoſt ſuffocated him: which the man of God knowing by divine revelation, ſent forthwith his Prieſt to his ſuccour, armed with the Croſs, and with holy water, with which he ſprinkled the poor man, and ſo brought him out of the lion's jaws to the Saint; who heard his general confeſſion, and having reconciled him to God, entirely delivered him from the tyranny of Satan.

MANY and great were the favours God beſtowed on our Saint; ſuch as the light of prophecy, (by which he ſaw and declared divers things diſtant both as to time and place) viſions of Angels, and of the King of Angels; and ſtupendous miracles. He once changed water into wine; and at another time, with one ſmall loaf of bread, multiplied by his benediction, fed

forty

forty perſons: he healed many of their diſeaſes with water that he had bleſſed; and reſtored both eyes and ſight to one that had quite loſt them. His coat of mail coming down to his knees, and hindering him from making his genuflexions in the manner he deſired, he conſulted his old friend the Knight, who alone at that time was privy to the ſecret, how to remedy this inconvenience. The Knight was of opinion it ſhould be ſent up to *London*, to be cut ſhorter, and made fitter for him: but the good man did not reliſh this propoſal; therefore, falling to his prayers, he deſired Sir *William* to diſpatch the work himſelf with his ſciſſars; which, after ſome demur, he attempting, cut through the iron with as much eaſe as if it had been a piece of cloth. This was the beginning of the miracles of the Saint, and is atteſted as a known truth by *Henry* Archdeacon of *Huntingdon*, then living; an author no ways credulous in point of miracles. Many devout people deſired to have rings or pieces of the iron that was thus cut off; and theſe were afterwards inſtruments of the divine Power, for the working great and wonderful cures.

AMONGST the virtues of this man of God, his humility was very remarkable; of which the hiſtorians of his life give this extraordinary inſtance: Once on *Eaſter-Eve* at night he ſuffered an impure illuſion in his ſleep, by the malice of the enemy; which the ſervant of God, through tenderneſs of conſcience, bewailed, as if it had been a great crime; and coming into the Church in the morning, (which was filled with a multitude of people, on occaſion of the Paſchal ſolemnity) made there a publick confeſſion of what had happened to him, lamenting his miſery, and humbly begging the prayers of all the congregation; which, indeed, conſidering his character, and the general opinion of his ſanctity, was no ſmall debaſement and ſelf-humiliation.

WHEN the time drew near that was to put an end to his long penance, and to unite him for ever to the ſovereign object of his love, he had a forewarning of it from God: and calling for the Prieſt his Confeſſor, he told him the hour of his diſſolution was at hand; *for the next* Saturday, ſaid he, *I muſt prepare for my journey, which I have ſo long deſired.* It happened accordingly; for at the very hour he had foretold, lifting up his hands and eyes towards heaven, he ſurrender'd his happy ſoul into the hands of its Creator, *February* the 20th, *anno* 1154. *February*

February 23. St. *MILBURGE*, Virgin and Abbeſs.

From *William* of *Malmesbury*, *Capgrave*, *Harpsfield*, and other Hiſtorians.

ST. *Milburge* was ſiſter to St. *Mildred*; daughter of *Merowald*, ſon of *Penda* King of the *Mercians*, and *Dompneva* his wife. From her childhood ſhe deſpiſed the world and all its cheating vanities, and with the whole ardour of her ſoul dedicated herſelf to the love of God, turning all her thoughts towards him, and ſtudying always how to pleaſe him, and advance in his holy ſervice. That ſhe might do this with leſs hindrance, in the happy ſociety of other pure ſouls, that had the ſame holy deſires, ſhe procured the foundation of a monaſtery for Religious Virgins at *Wenlock* in *Shropſhire*; to which her father, and her uncle *Wulfere* King of *Mercia*, liberally contributed. Of this monaſtery ſhe was conſecrated Abbeſs by St. *Theodore*, Archbiſhop of *Canterbury*. This monaſtery, in its firſt fervour, was like a paradiſe, in which our Lord had planted the faireſt flowers, and the ſweeteſt fruits; in a word, it was a happy company of Saints: but amongſt them all *Milburge*, their holy Abbeſs, was moſt eminent in all virtues, more eſpecially in humility. But the more ſhe humbled herſelf, the more God exalted her; inſomuch, that the hiſtorians of her life aſſure us, his divine Majeſty favoured her with the gift of miracles, even to the reſtoring ſight to the blind, and life to the dead: but Dr. *Harpſfield* (writing of her, Sæc. VII. Chap. 23.) juſtly obſerves, that the wonders ſhe wrought in the ſpiritual way, by being the inſtrument of heaven, (partly by her exhortations, full of a celeſtial unction, and partly by the ſweet odour of her ſaint-like life) in bringing many ſouls from the blindneſs of error, and the death of ſin, to the light of grace, and to true life, were miracles much more to be prized, than thoſe which only related to the reſtoring ſight or life to the body.

WHEN the Saint had for a long courſe of years exerciſed herſelf in all virtues, being now arrived at a good old age, and ripe for heaven, ſhe was viſited with long and painful illneſſes, by which her celeſtial Spouſe purified her ſtill more and more, like gold in the furnace, and fitted her for his eternal manſions, to which her ſoul aſpired. When the time of her departure drew near, ſending for the whole community, ſhe recommended to them all to chuſe the moſt proper and moſt pious of the ſiſters for their Abbeſs after her death, and to have always before their eyes thoſe two heavenly ſentences: *Bleſſed are the clean of heart, for they ſhall ſee God: and bleſſed are the peace-makers, for they ſhall be called the children of God.* Then having committed them all to God, and armed herſelf for her paſſage with the holy ſacraments, ſhe ſurrender'd her pure ſoul into the hands of our Lord; and was buried near the Altar, in the Church of her monaſtery at *Wenlock.*

THIS monaſtery was afterwards deſtroyed, (probably in the general devaſtation of the Kingdom by the *Danes)* ſo that in proceſs of time it was not known in what place the Saint's body was interred, till, in the year 1101, "a Convent of *Cluny-Monks* being eſtabliſhed there, (ſays *William* of "*Malmeſbury*, writing not long after) whilſt they were buſy in erecting "the fabrick of a new Church, a certain boy running haſtily over the "pavement, the vault of her ſepulchre broke in under him; by which means "the body of the holy Virgin was diſcovered; which being taken up, a "moſt odoriferous exhalation, as of a moſt precious balſam, perfumed the "whole Church: and ſuch a number of miracles were wrought by her in-"terceſſion, that wonderful multitudes flocked thither, both of rich and "poor, ſo that the very fields about the Church could ſcarce hold them; "ſo ſtrong a faith they had of finding remedy there for all their maladies: "neither did they fail of their expectation; for none departed without a "cure, or at leaſt a mitigation of their diſeaſes; and particularly the King's-"evil, eſteemed incurable by phyſicians, was, through the merits of the "holy Virgin perfectly healed in ſeveral perſons." So far the hiſtorian, Lib. IV. *de Pontif.*

ST. *Milburge* is celebrated in the *Roman* martyrology on the 23d of *February*; which was either the day of her deceaſe, as ſome affirm, or

rather the day of her tranſlation. The miracles that were wrought after the finding of her body were written by *Ato*, Cardinal and Biſhop of *Oſtia*; out of whom *Harpsfield*, in his *Church-Hiſtory*, relates the following particulars: That two women were cured of a horrid leproſy; that a third recovered her ſight, which ſhe had loſt; that a boy who was born blind was made to ſee; that another woman of a neighbouring village, called *Peteley*, who for five years had laboured under a ſtrange infirmity, for which ſhe could find no relief, upon drinking ſome of the water with which the relicks of the Saint had been waſhed, was ſuddenly healed, and brought up a monſtrous worm, with two horns on the head, two at the tail, and ſix feet; which was afterwards kept in a box in the monaſtery, as a monument of the miracle.

February 24. St. *ETHELBERT*, firſt Chriſtian King of the *Engliſh* Nation.

From venerable *BEDE*, Lib. I. Chap. 25, *&c.*

ST. *Ethelbert* was the ſon and ſucceſſor of *Irminric* King of *Kent*,* a deſcendant of *Hengiſtus*, who firſt ſettled the *Engliſh Saxons* in *Britain*. His reſidence was in *Kent*; but as he was the moſt powerful of all the *Saxon* Princes, and had dominion over all the provinces on this ſide of the *Humber*, he was abſolutely ſtiled *King of the Engliſh*. As a prelude to his converſion, he married a Chriſtian lady, *viz. Berta* or *Aldiberga*, a daughter of the King of *France*, who brought over with her a holy Prelate named *Lethardus* or *Luidhard*, [Biſhop of *Senlis*] and had allowance for the exerciſe of her religion in a Church, formerly built in the *Roman* times near the walls of *Canterbury*, and dedicated under the name of St. *Martin*. The religious behaviour of the Queen, and of her

* *Ethelbert* was ſon of *Irminric*, the ſon of *Octa* the ſon of *Oeric* or *Oiſc*, who was ſon of *Hengiſtus*, the leader of the *Saxons* that was invited over into *Britain* by King *Vortigern*, *anno* 449.

ghoſtly father, diſpoſed *Ethelbert* to favourable thoughts with relation to Chriſtianity: but his converſion was reſerved for the coming and preaching of St. *Auguſtine* and his companions, the Miſſioners ſent from *Rome* by St. *Gregory the Great*. Theſe happily landed in his dominions in the year 597; and quickly acquainted the King, by meſſengers, of their arrival, and the motives of their having undertaken that long and difficult journey, which were no other than to bring him and his people the happy tidings of eternal ſalvation through Jeſus Chriſt, and of a Kingdom that ſhould never end, of joys and life everlaſting with the true and living God; enſured to all ſuch as would believe in him, and obſerve his holy laws.

Ethelbert, who was by this time not altogether a ſtranger to the Chriſtian doctrine, having received this meſſage, ſent to them to ſtay in the Iſle of *Thanet* till further orders; and in the mean time appointed that they ſhould be ſupplied with all neceſſaries; till after ſome days he himſelf "came into "the Iſland, and ſitting in the open air, ordered *Auguſtine* and his com-"panions to be brought into his preſence; for he had taken this precaution, "that they ſhould not come to him in any houſe, out of an old ſuperſti-"tious notion, that if they made uſe of any magical charms, they might "eaſier impoſe on him in a houſe than in the open air. But they came, ſays our venerable hiſtorian, "armed with divine power, not with diabo-"lical charms; having a ſilver Croſs carried before them for their banner, "and the Image of our Lord and Saviour painted on a board; and ſinging "a *Litany*, they prayed earneſtly to our Lord for the eternal ſalvation both "of their own ſouls, and of thoſe for whom and to whom they were "come. After they were come before the King, and by his orders had "preached to him and all his attendants the word of life, he anſwered "thus: *Your words and promiſes are very taking; but in regard that theſe "things are new and uncertain, I cannot raſhly give into them, forſaking "that which I, with the whole* Engliſh *nation, have ſo long followed: yet, "as you are come ſo far, out of a deſire, as I conceive, to impart to us "thoſe things which you believe to be true, and highly beneficial, we will not "moleſt you; but rather give you a favourable entertainment, and take "care you be ſupplied with neceſſary ſuſtenance: nor do we forbid you to "gain over by preaching what proſelytes you can to your religion.* Accord-

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" ingly he gave them a place for their dwelling in *Canterbury*, and allowed " them their diet, and permitted them to preach to his people:" of whom they quickly brought ſome over to the faith, moved by the innocence and ſanctity of their lives, and the ſweetneſs of their heavenly doctrine, which they confirmed by miracles; the Church of St. *Martin* being the place where they aſſembled *to ſing, to pray, to ſay maſs, to preach, and to baptiſe*, ſays St. *Bede*, Lib. I. Chap. 26.

BUT it was not long before they had leave granted them more freely to preach, and to build or repair Churches in all places: for the King himſelf, amongſt others, " being taken, ſays the Hiſtorian, with the unſpotted lives " of thoſe holy men, and their moſt agreeable promiſes, (of life eternal) " which they proved to be moſt true and certain, by working many mi- " racles, believed and was baptiſed: and then greater numbers began daily " to flock together to hear the word, and forſaking their heatheniſh rites, " to aſſociate themſelves by believing to the unity of the Church of Chriſt, [inſomuch, that no leſs than ten thouſand were baptiſed the following *Chriſt-maſs*] " whoſe faith and converſion the King encouraged indeed, but yet " ſo as not to compel any one to embrace Chriſtianity, only he ſhewed more " affection to the believers, as to his fellow-citizens in the heavenly King- " dom; for he had learnt from his inſtructors, and guides to ſalvation, " that the faith and ſervice of Chriſt ought to be voluntary, and not by " compulſion."

FROM the time of his converſion, *Ethelbert* behaved himſelf, for the twenty remaining years of his life, as became a good King and a good Chriſtian. He enacted moſt wholeſome laws for the welfare of his people, which were held in high eſteem by our anceſtors: he aboliſhed the worſhip of idols throughout his Kingdom, ſhut up their temples, or turned them into Chriſtian Churches: he alſo gave his royal palace in *Canterbury* for the uſe of the Archbiſhop; founded *Chriſt-Church* in *Canterbury*, St. *Andrew*'s in *Rocheſter*, St. *Paul*'s in *London*, *&c.* built and endowed the Abbey and Church of St. *Peter* and St. *Paul* without the walls of *Canterbury*, commonly called St. *Auguſtine*'s; exerciſed a wonderful munificence with regard to the Church and the ſervants of God; was inſtrumental in bringing over to the faith of Chriſt, *Sebert* King of the *Eaſt Saxons*, with his people,

and

and *Redwald* King of the *East Angles*; which the former maintained with all ſincerity till his death; the latter afterwards corrupted, *Samaritan*-like, by joining together the worſhip of Chriſt and that of his idols. In a word, ſuch was the life of this truly Chriſtian Prince, after having embraced the faith of Chriſt, as might be a model to all Kings, and teach Chriſtians, of all conditions, the ſenſe they ought to have of that diſtinguiſhing favour by which God has called them to his faith, and their obligation of leading lives worthy of their calling. In fine, this great King, after having reigned in all fifty-ſix years, exchanged his temporal diadem for an eternal crown in heaven, *anno* 616. His body was interred in the Church of St. *Peter* and St. *Paul*; and near to it the body of his devout Queen *Berta*, and the holy Prelate *Lethardus*. His name is recorded on this day, amongſt the Saints, both in the *Britiſh* and *Roman* martyrology; and as a Saint he was honoured by our anceſtors. A light was kept always burning before his monument, which, as *Polydore Virgil* witneſſes in his hiſtory, was illuſtrated by miracles, even to the days of *Henry* VIII.

Lethardus alſo was honoured by our fore-fathers amongſt the Saints, as we learn from *William* of *Malmeſbury*, *de Pontif.* Lib. I. who tells us his miracles are celebrated by *Goſcelin*, an ancient writer; more eſpecially in procuring, by his prayers, a ready ſupply of rain in times of drought.

February 25. St. *WALBURGE*, Virgin.

From her Life by *Wolfhard*, a devout Prieſt, who lived in the following Century; and from *Philip* Biſhop of *Eychſtadt*, &c.

ST. *Walburge* was daughter to the holy Prince St. *Richard*, and ſiſter to the Saints *Willibald* and *Winibald*. She was one of thoſe holy Virgins that were ſent for out of *England*, by St. *Boniface* the Apoſtle of *Germany*, to teach his *German* converts, of the female ſex, the inſtitutes of a religious life. In *Germany* ſhe was made Abbeſs of a monaſtery of Nuns at *Heidenheim*, whilſt her brother St. *Winibald* governed a monaſtery of Religious Men in the ſame place. Here ſhe ſpent the days of her mortal life in wonderful perfection, teaching her ſpiritual children, both by word and example, to live the life of Angels. She was famous for many miracles, both alive and dead, as may be ſeen in the different authors that have treated of her. She paſſed to a happy immortality on the 24th of *February*, *anno* 779. Her body was interred in her monaſtery at *Heidenheim*; from whence her relicks were tranſlated eighty years after by *Otgar*, the ſixth Biſhop of *Eychſtadt*, to his epiſcopal city; where a certain oily liquor is ſaid to diſtill from them, which has been found to be a ſovereign remedy for all diſeaſes. "To this day (ſays *Philip* Biſhop of *Eychſtadt*, who wrote five hundred years after her death) "there flows from "her chaſte relicks a precious oil, of ſovereign and univerſal virtue to cure "all manner of diſeaſes: the wonderful virtue whereof I myſelf have ex- "perienced; for being brought down by a violent diſeaſe, which was of "proof againſt all art of phyſick or natural remedies, I commanded ſome "of that ſacred oil to be brought to me; which, with earneſt prayers to "God, and begging her interceſſion, I drank; which was no ſooner done, "but, to the admiration of all, I preſently recovered my perfect health."

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Some part of her relicks were, with great honour, tranſlated out of *Germany* by *Baldwin*, ſurnamed *Ferreus*, Earl of *Flanders*; who built a monaſtery to her honour at *Furnes*, where now is a College of Canons. There are many other Churches, both in the *Higher* and the *Lower Germany*, conſecrated to God in her memory: and in divers cities two or three feaſts are kept yearly in her honour; and in ſome her feſtivity is celebrated with an *Octave*. The divers tranſlations of her relicks have multiplied her feaſts. Her principal feſtival is kept in *Bavaria* on the 1ſt of *May*; on which day alſo her name is recorded in the *Roman* martyrology. It is the tradition of the Church of *Antwerp*, that in her way from *England* into *Germany*, ſhe made ſome ſtay there; and in the moſt ancient Church of that city, (now from her called St. *Walburge*) they ſhew you a certain grot, in which ſhe was wont to pray.

February 28. St. *OSWALD*, Archbiſhop.

From *Eadmerus*, Diſciple of St. *Anſelm*, (who has abridged his Life from that which was written by a cotemporary Monk of *Ramſey*) *Anglia Sacra*, Tom. II. p. 191; and from *William* of *Malmesbury*, Lib. III. *de Pontif.* &c.

ST. *Oſwald* was of an honourable family, and nephew to St. *Odo* Archbiſhop of *Canterbury*, to whoſe care he was committed, when young, to be educated in chriſtian piety and ſacred learning. When he was come to a proper age, he was by his uncle made Canon of the Cathedral of *Wincheſter*, and after ſome time Dean of that Church; in which ſtation he laboured, both by word and example, to reform his brethren, who did not live up to the ſanctity of their calling, nor to the Canons of God's Church: but finding he laboured in vain, he was weary of living amongſt them; and reſigning his Deanſhip, went abroad, with the recommendations of his uncle, to the famous Abbey of *Fleury* in *France*,

(which at that time flouriſhed in the exact obſervance of monaſtick diſcipline) and there he took the habit of St. *Benedict*.

HIS life and converſation in this monaſtery, from his firſt entering there was ſo perfect, that, though a novice in time, he was already fit to inſtruct, in all religious virtues, even thoſe by whom he came to be inſtructed; for he was wonderfully patient, humble, mild, and full of charity; ſparing as to his ſleep, mortified in his diet, diſcreet in ſpeech, and aſſiduous in prayer; inſomuch, that his uncle hearing of the great perfection with which his nephew ſerved our Lord in this holy ſolitude, was deſirous to have him with him, to be a comfort and aſſiſtant in his old age, and to help him to reſtore monaſtick diſcipline, which ſince the *Daniſh* invaſions was ſtrangely gone to decay throughout the Kingdom of *England:* but our Saint was very unwilling to quit his beloved retreat; alledging his having taken the habit ſo lately, and his being as yet unexperienced in a religious life: neither did he condeſcend, ſays *William* of *Malmeſbury*, till he was ſtruck with a meſſage of his uncle's illneſs; upon which he haſted to *Canterbury*, but before he could come thither St. *Odo* was dead. He was deſirous to have returned again to *Fleury*, but was detained in *England*, for the good of innumerable ſouls, by his kinſman *Oſkitell*, then Biſhop of *Dorcheſter*, (afterwards Archbiſhop of *York)* and by St. *Dunſtan*, who ſhortly after ſucceeded in the See of *Canterbury*. This holy Prelate had ſo great an eſteem for our Saint, that he procured of King *Edgar* to nominate him to the Biſhoprick of *Worceſter*; to the end that ſo bright a light, being placed on this candleſtick, might ſhine forth with more advantage to the whole houſhold of the faith.

THE ſequel of the life of St. *Oſwald* demonſtrated, that St. *Dunſtan* was no ways deceived in the choice of his man; for he was no ſooner placed in that See, but he began to diſplay the rays of his ſanctity, and to labour, both by word and work, to reform the manners of his Clergy and people, and to new-model them according to the rules of the Goſpel, and the Canons of the Church. To this end, he frequently and diligently viſited all parts of his Dioceſe, preaching every where a holy life; and that the more effectually, becauſe he confirmed by his example, what he taught in his ſermons. It was the great misfortune of that age, that moſt of the ſchools of piety

and learning had been deſtroyed by the *Danes*; ſo that monaſtick diſcipline was almoſt baniſhed the nation, and the Canons, who were in poſſeſſion of the monaſteries that remained, for the moſt part had neither the learning nor the regularity of life which their ſtation required: our Saint therefore, with great zeal, wiſdom, and piety, applied himſelf to repair theſe breaches in the walls of *Jeruſalem*; for which end he ſent into *France* for *Germanus* and *Abbo*, Monks of *Fleury*, and other holy and learned men; with whoſe help he firſt formed a Religious Community at *Weſtberry*, and a little after founded the famous Abbey of *Ramſey*; and re-eſtabliſhed regular diſcipline in the Abbeys of *Perſhore*, *Winchelcumb*, St. *Alban*'s, and others, as well of his own as of other Dioceſes; in all which he placed *Benedictine* Monks. He built alſo the Church of St. *Mary*'s in *Worceſter*, and ſettled there a Religious Congregation, following the ſame rule; through which means, by degrees, the Canons of St. *Peter* were alſo brought to embrace that inſtitute, though without any forcible compulſion.

ST. *Oſwald*'s great induſtry and ſucceſs, in reforming his Dioceſe of *Worceſter*, gave occaſion to King *Edgar* and St. *Dunſtan*, upon the Archbiſhoprick of *York* falling vacant by the death of *Oſkitell*, and the voluntary reſignation of his ſucceſſor *Adelwold*, to oblige the Saint to fill up that vacancy; in hopes that, by his ſaintly life and doctrine, he would reform alſo the manners of the people of the north, who in thoſe days were little better than barbarians. He was very unwilling to accept of this promotion, but complied at laſt; and having brought his Pall from *Rome*, began to diſcharge, with the ſame zeal and piety, all the duties of a good Paſtor in the Dioceſe of *York*, as he had done before in that of *Worceſter*; which Dioceſe alſo he was ſtill commanded to retain, becauſe St. *Dunſtan* much apprehended, leſt the excellent diſcipline he had ſo lately eſtabliſhed there, ſhould ſuffer by his removal.

AMONGST the virtues of St. *Oſwald*, the hiſtorians of his life take particular notice of his great humility, and of his extraordinary charity to the poor, multitudes of whom he relieved with food and raiment; and amongſt the reſt entertained daily twelve of the moſt neceſſitous, whoſe feet he himſelf would waſh and kiſs, and whom he would wait upon at dinner,

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and ſerve with his own hands. This was his conſtant practice to his dying day, from which he ſuffered not any occupations to divert him.

AFTER the Saint had with great holineſs adminiſter'd the See of *Worceſter* thirty-two years, and that of *York* twenty-two, he was called to the reward of his labours on the laſt day of *February*, *anno* 992. The day before his happy death, coming out of his Oratory, and ſtanding in the open air with ſome that attended him, he was obſerved for a long time to have his eyes fixed on heaven, as if he had been contemplating ſome object which afforded him great pleaſure. Being aſked what it was he ſaw, he anſwered, "I am looking up to that place to which I am going; for that "eternal happineſs for which I have laboured upon earth, is now prepared "for me in heaven: neither ſhall to-morrow's Sun ſet before our Lord will "bring me into it, as he has promiſed me." Having ſaid this, he returned into his Oratory; and calling together the Religious, he deſired them to give him the extreme unction, together with the viaticum of our Lord's body.

THE night following, forgetting his preſent infirmity, he aſſiſted at the divine office in the Church, and ſpent the remainder of the night in the praiſes of God. The next day, according to his cuſtom, he waſhed the feet of the poor, reciting his uſual fifteen *Pſalms*; at the end of which he added, *Glory be to the Father, &c.* and with theſe words, which he pronounced kneeling, he gave up his ſpirit into the hands of Chriſt, quietly expiring at the feet of the poor. He was buried in *Our Lady*'s Church at *Worceſter*, where many miracles being daily wrought at his tomb, his body was taken up and enſhrined by his ſucceſſor *Aldulf*. He was honoured as a Saint by all ſucceeding ages, till the Religion he profeſſed was baniſhed the nation; his chief Feſtivity being kept on the 15th of *October*, which was the day of his tranſlation.

IT was very remarkable, that when St. *Oſwald*'s body was carried into the Church to be buried, a milk-white dove was ſeen all the way, with wings diſplayed, hovering over it; and that when the bier was ſet down before the Altar, a globe of fire appeared over it, which from thence went towards the ſouth-ſide of the Church, marking, as it were, the place where he was to be interred, and then diſappeared. When his body was taken up ten years after his death, all his veſtments were found entire, and a ſweet fra-

gancy proceeded from them; and the very water with which his relicks were washed, restored sight to the blind, hearing to the deaf, and health to such as laboured under other infirmities.

MARCH.

March 1. St. *DAVID*, Archbishop.

From his Life written by *Ricemarchus* and *Gyraldus Cambrensis*, Bishops of *Menevia*, published in *Anglia Sacra*, Vol. II. *&c.*

ST. *David* was son of *Xantus* or *Sanctus*, Prince of *Ceretica* or *Cardiganshire*, by *Nonna* or *Nonnita*, whom others call *Melaria*, sister of St. *Keina*, and daughter of *Braghan*, who gave name to *Brecknock*. He was born about the middle of the fifth century, in the south-west part of *Wales*, and baptised by St. *Ailbeus* Bishop of *Imelay*, whom divine Providence brought over from *Ireland* at that conjuncture. His birth and baptism are said to have been honoured by divine miracles, and his future sanctity to have been foretold thirty years before by St. *Patrick*. He was brought up at a place in *Pembrokeshire*, called *Henmenew*, or *Old Menevia*; and from his tender years he gave great proofs of the fear and love of God, which increased in him as he grew up, together with a love of purity, and a diligent application to sacred letters: and such was the progress he made both in virtue and learning, that he was judged worthy of holy orders, and advanced to the Priesthood. This promotion did not hinder him from seeking further improvement in knowledge and piety; for the sake of which he left his native country, and went into the *Isle of Wight*, where at that time St. *Paulinus* a *Briton*, a disciple of St. *Germanus*, had opened a famous school for the benefit of his countrymen, and was highly renowned

renowned for his learning and ſanctity. With this excellent maſter St. *David* continued a long time, and (as the authors of his life relate) began there to be favoured with the gift of miracles, as appeared, when at the deſire of *Paulinus* he made the ſign of the Croſs upon his eyes, and thereby reſtored his ſight, which the holy man had loſt through much weeping, and old age.

AFTER this, *Paulinus* was admoniſhed from heaven to ſend *David* away to exerciſe his talent, in preaching the word of life, and propagating the Kingdom of Chriſt, amongſt the *Britons*; for that ſo great a light ought no longer to lie hid. This commiſſion our Saint executed to the great advantage of innumerable ſouls, whom, by word and example, he gained to God: for, beſides his labours in teaching the people the way of eternal ſalvation, and reclaiming them from their ſins, he gathered together a great number of diſciples, deſirous to aſpire to Chriſtian perfection in a monaſtick life; in favour of whom he founded twelve religious houſes, under a moſt excellent rule and inſtitute. Of theſe my authors name *Glaſtenbury*, *Bath*, (where, by his bleſſing and prayers, he obtained that thoſe waters, which were noxious before, ſhould thenceforward be wholeſome) *Leominſter*, *Ragalan* in the land of *Gwent*, [*Monmouthſhire*] *Langevelach* in *Gower*, [in *Glamorganſhire*] and the chief of all in the *Vale of Roſs* * near *Menevia*; where many eminent ſervants of God reſorted to him, and put themſelves under his heavenly diſcipline; and ſuch were the lives of a great part of his diſciples, animated by his words and examples, that they reſembled Angels more than men. In this laſt ſettlement the Saint met with great oppoſition from the devil and his agents; but his virtue and patience got the better of all the power of the enemy.

OF St. *David*'s rule the authors of his life [*Ricemarch* and *J. Tinmouth*] give the following abſtract: "He ordained that every Monk "ſhould labour daily with his hands, for the common good of the mona"ſtery, according to the word of the Apoſtle, *He that doth not labour*, "*let*

* *Vallis Roſina*, which ſome have render'd in *Engliſh* by the name of the *Roſy Vale*; but it ſeems rather to have had that denomination from the territory where it was ſituated, which was anciently called *Roſs*. This monaſtery is frequently mentioned in the Acts of the *Iriſh* Saints, under the name of *Roſnat* or *Roſnant*.

" *let him not eat:* for which he alledged this reaſon, that idleneſs is the " mother of vice, begets inconſtancy, and expoſes the ſoul to impure " thoughts and temptations. He would not ſuffer his Religious to receive " any gifts, (eſpecially from wicked men) and in general he taught them " to love holy poverty, and deteſt riches. They uſed no oxen or other " cattle to eaſe their labours, but tilled their ground with their own hands. " They had no ſpeech together, but when neceſſity required it. During " their work they employed themſelves in prayer or contemplation of hea- " venly things. Having finiſhed their work abroad in the fields, (accord- " ing to the time allotted to them) they returned to the monaſtery, and " ſpent what time remained, till the evening, either in reading, or writing, " or praying. In the evening they all went to the Church, where they " continued in prayer till the ſtars appeared; and then took their meal alto- " gether, eating ſparingly, and not to ſatiety: their food was bread, with " herbs, or roots, ſeaſoned with ſalt; their drink was a mixture of milk " and water. After ſupper, they remained about three hours employed in " watching, prayer, and adoration; and then went to reſt: they roſe again " at cock-crowing, and continued at their prayers till the day. All their " inward temptations and thoughts they diſcovered to their Abbot or Supe- " rior, and did nothing without firſt aſking his leave and permiſſion. " Their habit or cloathing was of ſkins of beaſts. Whoſoever deſired to " join himſelf to their holy ſociety, was obliged to remain ten days at the " door of the monaſtery, acknowledging himſelf a wretched ſinner, and " unworthy to be admitted amongſt them; where he was ſeverely tried by " rude words and rough uſage; which if he patiently endured all that " time, he was then taken in by the Senior Religious, who had the care of " the gate, and was by him inſtructed, and exerciſed for a long time in " painful labours and grievous mortifications; and ſo at length was admitted " to the fellowſhip of the reſt of the brethren, leaving all his worldly ſub- " ſtance behind him, of which the Community would take no part." Such was this moſt ancient and excellent rule of St. *David*, which he gave to his ſolitaries of the *Vale of Roſs*, and the other monaſteries which he founded.

WHILST

WHILST St. *David* was thus conducting many holy ſouls, to the very top of the mountain of Chriſtian perfection, in his beloved ſolitude, a national Synod of the *Britiſh* Prelates was aſſembled at *Brevy* in *Cardiganſhire*, on occaſion of the *Pelagian* hereſy, which had received a mortal wound by the preaching and miracles of the Saints *Germanus* and *Lupus*, but was now ſpringing forth again, and had infected the minds of many. To this Synod St. *David* was invited by St. *Dubricius*, Archbiſhop of *Caerlion*, and his fellow Biſhops; and in his way thither raiſed to life, by his prayers and tears, a widow's ſon newly dead. In this Synod, by his heavenly eloquence, and the powerful unction which accompanied his words, he not only confuted thoſe enemies of divine Grace, but alſo converted and brought back to unity and truth the people whom they had deceived; ſo that this hereſy was once more baniſhed the nation. Divers writers affirm, that whilſt St. *David* was preaching in this Synod, (which it ſeems was held in the fields, in the preſence of a very great multitude of people) a milk-white dove appeared ſitting on his ſhoulder, and the earth on which he ſtood raiſed itſelf under him, till it became a hill, from whence his voice, like a trumpet, was clearly heard and underſtood by all, both near and afar off: on the top of which hill a Church was afterwards built, called *Llan-Devi-Brevi*, or the Church of St. *David* near the river *Brevi*. "*Llan-*
"*Devi-Brevi*, ſays Mr. *Camden* in his *Cardiganſhire*, was built in memory
"of St. *David* Biſhop of *Menevia*, in the place where he, during the ſit-
"ting of a full Synod, confuted and repreſſed the *Pelagian* hereſy, reviving
"in *Britain*, by the holy ſcriptures, and by miracles likewiſe; for, as the
"fame is, the earth on which he preached, ſwelled up under his feet till it
"became a hill."

AT the concluſion of this Synod, St. *Dubricius* deſired to reſign his Archbiſhop's See of *Caerlion* into the hands of St. *David*, and to retire for the remainder of his days into the Iſle of *Euli* or *Berdſey*. All the Biſhops, Clergy, and People, approved the choice; only the Saint himſelf was unwilling: however, he acquieſced to the unanimous deſires of all, and was made Archbiſhop; but upon condition that he might tranſlate the metropolitan See, from the noiſe and hurry of *Caerlion*, at that time a populous city, to *Menevia*, a place more ſuitable to devotion and contemplation, and

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in which he might be near his beloved diſciples of the *Vale of Roſs*, and many other Saints, who then inhabited that neighbourhood. Whilſt he was Archbiſhop he aſſembled another Synod, called the *Synod of Victory*; in "which, ſays *Gyraldus*, the Clergy of all *Wales* met together, and con- "firmed the decrees of the former Synod at *Brevy*; to which they added "new ones for the benefit of the Church. From theſe two Synods all the "Churches of *Cambria* received their rules and eccleſiaſtical ordinances, "which alſo were confirmed by the authority of the *Roman* Church."

As to the reſt, ſuch was the life and converſation of this holy Archbiſhop, ſuch the perfection with which he diſcharged himſelf of every part of the duty of a good Paſtor, that he was looked upon both in his own, and in all ſucceeding ages, as the Glory of *Britain*, and the Father of his country; and has ever ſince been honoured as the principal Patron of *Wales*, on account of his eminent ſanctity, and the great miracles for which he was renowned both in his life and after his death. "He was, ſays *Gyraldus*, a "mirrour and pattern to all; inſtructing all, both by word and example; "an excellent preacher in words, but more excellent in works: he was a "doctrine to all, a form to the religious, life to the poor, ſupport to or- "phans, defence to widows, father to the fatherleſs, a rule to Monks, and "a model to teachers; becoming all to all, to gain all to God." He had many diſciples, eminent in chriſtian and religious perfection; and was reſorted to from all parts by ſuch as deſired to learn the ſcience of the Saints. He not only inſtructed the *Britons*, but the *Iriſh* alſo, in the ways of true life; and amongſt other diſciples he had of that nation, ſent home St. *Ædan*, (called by the *Iriſh* St. *Maidoc)* ſo accompliſhed in virtue and divine learning, that he became moſt famous for ſanctity and miracles; and gathering together a good number of devout brethren, built a monaſtery at *Fernes*, in which he followed with them the rule and inſtitute of St. *David*. He was afterwards Biſhop of *Fernes*, and his See was made metropolitan of all *Leinſter*.

AFTER this burning and ſhining light had for a long time illuſtrated *Britain*, God was pleaſed to tranſlate it from his Church here on earth to his heavenly Temple. The authors of his life inform us, that he underſtood before-hand, by divine revelation, the day he was to die; and was

then viſited by our Lord, accompanied by a multitude of Angels, into whoſe hands he gave up his unſpotted ſoul on the 1ſt of *March*, ſome ſay *anno* 544, others not till towards the end of the century. His death was revealed to St. *Kentigern* in a viſion, in which he ſaw his happy ſoul conducted by Angels into the heavenly Paradiſe, and there crowned by our Lord himſelf with immortal glory. He was buried in his own Church of *Menevia*, formerly dedicated to St. *Andrew* the Apoſtle; but afterwards, through the great fame of St. *David*'s ſanctity, both Church and Dioceſe were called by his name; which they have retained to this day.

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ON the ſame day with St. *David* I find another *Britiſh* Saint formerly commemorated, *viz.* St. *Decuman*, Hermit and Martyr; who, according to his Acts in *Capgrave*, leaving *Wales*, his native country, led a life of wonderful auſterity and ſanctity in a wilderneſs on this ſide of the *Severn* ſea; where, at length, he was murder'd by a child of *Belial*, and honoured after death as a Martyr.

March 1. St. *SWIBERT*, Biſhop.

From Venerable *BEDE*, Lib. V. Hiſtor. Chap. 11 and 12.

ST. *Swibert* was one of the chief of thoſe twelve Apoſtolick Miſſioners who were ſent by St. *Egbert*, in the company of St. *Willebrord*, to preach the faith of Chriſt to the *Higher* and *Lower Germany*, (about the year of Chriſt 690). The firſt fruits of their apoſtolick labours were amongſt the *Friſons*, a people inhabiting thoſe provinces which now compoſe the Republick of *Holland*, or the *United Netherlands*. To theſe parts they were directed by *Pipin Hereſtal*, Maire of the Royal Palace of the Kings of *France*; as having lately ſubdued ſome of thoſe provinces, and deſiring to have them won over to the Kingdom of Chriſt.

The ſucceſs anſwered his deſires; for theſe holy men in a ſhort time made a great progreſs in the converſion of the idolaters: but to proceed more regularly in ſo great a work, St. *Willebrord* went to *Rome* to Pope *Sergius*, to obtain his licenſe and bleſſing for preaching the goſpel among the *Gentiles*; which having obtained, he returned to the work of his miniſtry, furniſhed with relicks of the Saints, which he deſired to make uſe of in dedicating ſuch Churches as he ſhould erect for the uſe of the new Converts.

"AT which time, ſays our venerable hiſtorian, the brethren that were "in *Friſia* attending the miniſtry of the word, choſe out of their own "number a man of modeſt behaviour, and meek of heart, called *Swibert*, "to be ordained Biſhop for them; who being ſent into *Britain*, was con-"ſecrated by the moſt Reverend Biſhop *Wilfrid*, who being drove out of "his country, lived then in baniſhment in the nation of the *Mercians*; "for there was no Biſhop in *Canterbury* at that time, *Theodore* being dead, "and *Berthwald* his ſucceſſor, who was gone beyond the ſea to be or-"dained, not being yet returned. The ſaid *Swibert* being made Biſhop, "returning from *Britain*, not long after went to the nation of the *Boructua-*"*rians*, [inhabiting the country now called *Berg* and *Marck*] and by his "preaching brought many of them into the way of truth: but the *Bo-*"*ructuarians* being ſome time after ſubdued by the ancient *Saxons*, thoſe "who had received the word were diſperſed abroad, and the Biſhop him-"ſelf repaired to *Pipin*, who gave him a place of reſidence in a certain "Iſland of the *Rhine*, [*Keiſerſwerdt*] where he having built a monaſtery, "(which his ſucceſſors poſſeſs at this day) for a time led a moſt continent, "(*i. e.* a moſt holy and mortified) life, and there ended his days, [*anno* "713]." So far St. *Bede*. To whoſe relation much more might be added, if we could rely upon the account of the life of this Saint publiſhed under the name of *Marcellinus*; but modern criticks are of opinion, that this pretended *Marcellinus* was an impoſtor; and that there were indeed two Saint *Swiberts*, both *Engliſhmen*; the one the Apoſtle of the *Friſons* and *Boructuarians*; the other (ſixty years younger) the firſt Biſhop of *Werden*. There was alſo a third of the name of *Swibert*, Abbot of a monaſtery in *Cumberland*, near the river *Dacore*, mentioned by St. *Bede*, Lib. IV. Ch. 32.

March

March 2. St. *CEADDA* or *CHAD*, Biſhop.

From Venerable *BEDE*, Lib. III. Chap. 28. and Lib. IV. Chap. 2 and 3.

CEADDA, commonly called St. *Chad*, was brother to that Apoſtolick Prelate St. *Cedda* Biſhop of *London*, and to the two holy Prieſts St. *Celin* and St. *Cymbel*. His firſt education was under the great St. *Aidan*, in his monaſtery of *Lindisfarne*, or *Holy Iſland*; from whence, for his greater improvement in ſacred letters and divine contemplation, he paſſed over into *Ireland*, according to the common practice of a great many of the *Engliſh Saxons* in thoſe days. Here he contracted a cloſe friendſhip with that excellent man St. *Egbert*, (whoſe life we give on the 24th of *April)* and in his company employed a long time in holy meditations on God's ſaving word; till about the time his brother St. *Cedda* founded his monaſtery of *Leſtingay* amongſt the mountains of the *Deiri*, [the *Yorkſhire Woulds*] he returned back to his native country; and being already, for his great virtues, advanced to the Prieſthood, was defired by his brother to take care of this new eſtabliſhment.

OUR Saint diſcharged himſelf of this office for the ſpace of about ſix years with ſuch perfection, and was ſo much recommended by the eminence of his virtues, that he was called forth from this ſolitude, and obliged by King *Oſwi* to accept of the Epiſcopal Character: accordingly he was conſecrated Biſhop of *York* by *Wini* Biſhop of *Wincheſter*, *anno* 666; whilſt St. *Wilfrid*, at the nomination of King *Alchfrid* the ſon of *Oſwi*, was at the ſame time conſecrated to the ſame See by *Agilbert* Biſhop of *Paris*. This cauſed ſome confuſion, which was quickly remedied by the humility of St. *Chad*; who, in the mean time, as we learn from St. *Bede*, was no ſooner " conſecrated Biſhop, but he zealouſly devoted himſelf to the eccle-
" ſiaſtical truth and purity; applying himſelf to humility, mortification,
" and ſpiritual reading; viſiting his Dioceſe, not on horſeback, but, after
" the manner of the Apoſtles, on foot; preaching the Goſpel, and ſeeking

" after ſouls, not only in towns, caſtles, and villages, but even in the meaneſt " cottages, and in the very fields; for he was a true diſciple and follower " of St. *Aidan*, and endeavoured to inſtruct his people with the like zeal, " and by the ſame methods and behaviour, as he had learnt from his and " his brother *Cedda*'s example."

WHEN St. *Theodore*, Archbiſhop of *Canterbury*, who had lately been ſent over into *England* by Pope *Vitalian*, came to viſit the northern provinces, he found fault with the ordination of St. *Chad*, (giving the preference to St. *Wilfrid)*; to whom the Saint anſwered with great humility, *If you judge I have not duly received Epiſcopal Ordination, I willingly reſign the function, as having never thought myſelf worthy of it; but though unworthy, in obedience I ſubmitted to undertake it.* St. *Theodore*, charmed with his humble anſwer, would not admit of his reſignation; but ſupplied what was thought wanting in his Ordination: however, that there might not be two Biſhops in the ſame See, St. *Chad* retired to his monaſtery of *Leſtingay*, where he remained till he was called upon to undertake the charge of another Church.

FOR *Jaruman* the holy Biſhop of the *Mercians* being dead, King *Wulfhere*, who governed that province, deſired Archbiſhop *Theodore* to furniſh him and his people with a proper Paſtor. The Archbiſhop would not ordain a new one for them, but appointed them St. *Chad:* and whereas this Dioceſe was of a vaſt extent, and this holy Prelate's cuſtom was to viſit all places, where he went to preach the word of God, on foot; the Archbiſhop, who had a great opinion of his ſanctity, obliged him, as often as he had a long journey to make, to ride on horſeback; and finding him unwilling as chuſing rather the more laborious and humble method of the Apoſtles, he helped him on horſeback with his own hands, and inſiſted upon his travelling in that manner. St. *Chad* being thus made Biſhop of all the Kingdom of *Mercia* and *Lindſey*, choſe for his ſeat the town of * *Litchfield*, (ſaid to have been formerly illuſtrated by the glorious martyrdom

* St. *Chad* was firſt Biſhop of *Litchfield:* but there had been before him four Biſhops of the *Midland Engliſh*, not fixed to any particular See; all holy men, and worthy to be ranked amongſt the Saints, *viz. Diuma*, a *Scot* or *Iriſhman*, the Apoſtle of that province; *Keollach*, of the ſame nation; *Trumhere*, who before had been Abbot of *Gethling*, in the province of the *Northumbrians*; and *Jaruman*.

dom of a great number of champions of Chriſt under the perſecution of *Maximian)* but extended his paſtoral care and vigilance to all parts of thoſe provinces; and, by his heavenly doctrine, and ſaintly life, ſhone forth as one of the brighteſt ſtars in the firmament of God's Church.

HE founded, by the bounty of King *Wulfhere*, a monaſtery at a place called *Barrow*, in the province of *Lindſey*; where the foot-ſteps of the regular life inſtituted by him continued to the time of St. *Bede:* but his common abode was in a houſe, which he built near the Church of *Litchfield*; wherein he was accuſtomed to pray and read with ſeven or eight brethren, (whom he kept with him) as often as he had any ſpare time from the labour and miniſtry of the word. He had governed this Dioceſe moſt gloriouſly, and with admirable perfection of life, for the ſpace of two years and a half, when a great mortality was ſent by divine Providence, which tranſlated a great many of the precious ſtones of God's ſanctuary from the earthly to the heavenly Temple; and amongſt the reſt this holy Prelate, whoſe *exit* is thus related by our venerable hiſtorian.

"WHEN many belonging to the Church of this moſt reverend Prelate had "been taken out of the fleſh, and his hour alſo drew near, wherein he was "to paſs out of this world to our Lord, it happened one day that he was "in the aforeſaid dwelling, with one only brother called *Owini*, his other "companions being in the Church. This *Owini* was a Monk of great "merit, having left the world out of a pure intention of obtaining the "heavenly reward; worthy in all reſpects to have the ſecrets of our Lord "revealed to him, and worthy to have credit given by his hearers to what "he related: for he came with Queen *Etheldryde* [St. *Audry*] from the "province of the *Eaſt Angles*, and was her prime officer and *Major-*"*Domo*; but as the fervour of his faith increaſed, he reſolved wholly to "renounce the world; nor did he go about it ſlothfully; but quitting at "once the things of this world, and all he had, being clad in a mean gar-"ment, and carrying an axe and hatchet in his hand, he went to the mo-"naſtery of the holy Prelate at *Leſtingay*, ſignifying that he came there to "work, and not to be idle; which he alſo made good in his practice, *&c.* "This brother being employed about the buſineſs of the houſe, when his "companions were gone to the Church, as I had begun to relate, and the

"Biſhop

" Biſhop being all alone attending to reading, or prayer in the oratory of the " houſe, on a ſudden, as he afterwards related, heard the voices of per- " ſons moſt ſweetly ſinging and rejoicing, which deſcended from heaven " down to the roof of the Oratory where the Biſhop was; and entering in " there, filled the ſame, and all about it. He liſten'd attentively to what " he heard; and after about half an hour, perceived the ſame joyful melody " aſcend from the roof of the Oratory, and return again to heaven the ſame " way it came, with unexpreſſible ſweetneſs. When he had ſtood ſome time " aſtoniſhed, ſeriouſly revolving in his mind what this could be, the Biſhop " opened the window of his Oratory, and made a ſign that he ſhould " come in to him; bidding him make haſte to the Church, and deſire the " ſeven brothers to come; *and do you*, ſaid he, *come with them.* They " being come, he firſt admoniſhed them to preſerve the virtue of *peace* " among themſelves, and with all others; and religiouſly to obſerve the " rules of *regular diſcipline*, which they had either been taught by him, " or had ſeen him obſerve, or found in the words and actions of the for- " mer fathers. Then he added, *That the day of his death was at hand*; " *for*, ſaid he, *that aimable gueſt, who was wont to viſit our brethren,* " *has vouchſafed alſo to come to me this day, and to call me out of this world:* " *therefore, returning to the Church, ſpeak to the brethren, that they in their* " *prayers recommend my paſſage to our Lord; and that they be careful to* " *provide for their own, (the hour of which is uncertain) by watching,* " *prayer, and good works.* He having ſpoken thus, and they after re- " ceiving his bleſſing being gone away very ſorrowful, *Owini* returned " alone, and proſtrating himſelf on the ground, ſaid, *I beſeech you, Father,* " *may I be permitted to aſk one queſtion? Aſk what you will*, anſwered " the Biſhop. *Then*, ſaid he, *I intreat you to tell me what joyful melody* " *was that which I heard coming upon this Oratory, and after ſome time* " *returning to heaven?* The Biſhop anſwered, *If you heard the ſinging,* " *and know the coming of the heavenly company, I command you, in the* " *name of our Lord, that you do not tell the ſame to any before my death:* " *but they were really Angelical Spirits, who came to call me to the heavenly* " *rewards, which I always loved and deſired; and they promiſed they would* " *return ſeven days hence, and take me away with them.* Which was ac-

" cordingly

" cordingly fulfilled, as had been ſaid to him; for being then preſently " ſeized with a languiſhing diſtemper, and the ſame daily increaſing, on " the ſeventh day, as had been promiſed him, when he had prepared " for death, by receiving the body and blood of our Lord, his ſoul, delivered " from the priſon of the body, (the Angels, as may juſtly be believed, at- " tending him) went to take poſſeſſion of the heavenly joys, [on the 2d " of *March*, *anno* 673]. — The holy Prieſt St. *Egbert*, who had for a " long time led a monaſtical life with St. *Chad*, then a youth, praying, ob- " ſerving continency, and meditating on the holy ſcripture, ſpeaking of " him after his death to *Hygbald*, a holy Abbot of the province of *Lindſey*, " who came out of *Britain* to viſit him in *Ireland*, ſaid, *I know a man in* " *this Iſland, ſtill continuing in the fleſh, who when that Prelate* [*St.* Chad] " *paſſed out of this world, ſaw the ſoul of his brother* Cedda, *with a company* " *of Angels, deſcending from heaven; who, having taken his ſoul along with* " *them, returned thither again.* Which whether he ſaid of himſelf, or " of ſome other, we do not certainly know; but the ſame being ſaid by " ſo great a man, there can be no doubt of the truth thereof."

ST. *Chad* was buried by St. *Mary*'s Church in *Litchfield*, but afterwards his bones were tranſlated to the Church of St. *Peter*; in both which places, in teſtimony of his ſanctity, " frequent miraculous cures, ſays St. *Bede*, are " wont to be wrought: amongſt the reſt of late, ſays he, a certain di- " ſtracted perſon, wandering about, arrived there in the evening unknown, " or unregarded by the keepers of the place; and having reſted there all " the night, came out the next morning in his perfect ſenſes, to the great " admiration and joy of all. — The place of the ſepulchre, continues the " hiſtorian, is a wooden monument, made like a little houſe covered; " having a hole in the wall, through which thoſe that go thither for devo- " tion uſually put in their hand, and take out ſome of the duſt; which being " put into water, and given to ſick cattle or men to drink, gives preſent " eaſe to their infirmity, and reſtores them to health."

THE relicks of St. *Chad* were afterwards tranſlated to the Church built by *Roger de Clinton*, *anno* 1148, and dedicated to God in honour of the Bleſſed Virgin, and of St. *Chad*; which is now the Cathedral of *Litchfield*.

March

March 3. St. *WINWALOC*, Abbot.

From his Acts in *Capgrave*, *Surius*, *&c.*

ST. *Winwaloc* was born in *Great Britain*, of noble parents, about the middle of the fifth century; and from his tender years was ſo happily prevented by divine Grace, as to be inflamed with an ardent deſire of heavenly things. He already deſpiſed the world, and its vanities; was in love with truth, and deſirous to live to God alone. To this end, having obtained with difficulty the conſent of his parents, he put himſelf under the conduct and diſcipline of a holy Solitary, by whom he was inſtructed in the knowledge of the ſcriptures, and in the ſcience of the Saints; and ſuch was the progreſs he made in all kind of virtue, that he quickly became a moſt perfect pattern of ſanctity; inſomuch, that when he was as yet but very young, he was favoured with the gifts of prophecy and miracles. Having embraced a monaſtical profeſſion, and being deſirous of neglecting no means of improving himſelf in the ways of God, he had a ſtrong inclination to paſs over into *Ireland*, to put himſelf under the direction of St. *Patrick*, of whoſe wonderful virtues he had heard much report: but the Saint appeared to him in a viſion in his ſleep, and diverted him from this deſign; intimating to him, that it was the will of God he himſelf ſhould be the guide and director of many ſouls; giving him to this end ſeveral wholeſome inſtructions, and ordering him to deſire of his Superior to appoint him ſome companions, with whom he ſhould remove to another place.

HIS Superior being informed of the viſion, appointed him eleven companions, all fervent in God's ſervice, with whom St. *Winwaloc* paſſed over into a certain Iſland, where they lived for three years, attending to divine contemplation and the exerciſes of a religious life. But this place being expoſed to violent ſtorms, and alſo incommodious by reaſon of its barrenneſs, theſe ſervants of God humbly begged of his divine Majeſty that he would

direct them to a more convenient habitation. Their prayer was heard, and another place, beyond the seas, was by divine revelation appointed them; to which St. *Winwaloc* is said, by an evident miracle, to have conducted them through the divided waves; and after their arrival thither, to have procured them, by his prayers, a spring of clear crystal water out of a rock.

THE life which St. *Winwaloc* led, as well here as in his former habitation, was very admirable; his prayer was continual, his penitential austerities almost incredible, as may be seen in *Capgrave* and *Surius*; who also recount divers of his miracles, which, for brevity sake, we are obliged to pass over. The last eight years of his mortality he spent in the Abbey of *Tauracum* in *Little Britain*, from whence he was called to a happy eternity in the former part of the sixth century. He had a fore-warning of his approaching hour, and acquainted his brethren with it; and, after having celebrated the sacred mysteries with them, he gave up his soul into the hands of his Creator, without any foregoing sickness or agony. He died on the 3d of *March*, and was buried in the monastery of *Tauracum*; from whence, when the *Normans* wasted *France*, his body was translated to provinces more remote from their inroads. The *Gallican* martyrology says, it was at length carried into *Flanders*; and that it now reposes in the Church of the famous Abbey of St. *Peter* in the city of *Ghent*; where his festival is kept on the 1st of *August*, which was the day of his translation. Others affirm, that his body, or at least some part of it, is kept at *Monstreuil* in *Picardy*; where also there is a Church dedicated in his memory, commonly called by the *French* the Church of St. *Waloy*.

March 5. St. *KIARAN*, alias **PIRAN*, Biſhop.

From *John* of *Tinmouth*, *Uſher*, *&c.*

ST. *Kiaran*'s name was very famous of old in *Ireland*, where he was born; and in *Cornwall*, where he died. He is ſtiled by the *Iriſh*, by reaſon of his antiquity, the *firſt-born of all their Saints*. He was born, according to *Uſher*'s chronology, about the year of Chriſt 352; ſome ſay in the County of *Oſſory*, in the province of *Leinſter*; others, in the County of *Cork*. He ſpent his firſt thirty years at home, leading a moſt moral and continent life, though not yet a Chriſtian; but at the age of thirty he took a journey to *Rome*, where, he had been informed, he might find the faith and law of Chriſt moſt ſincerely taught, and faithfully practiſed. Here he was inſtructed in the Chriſtian Religion, and was baptiſed; and employed many years in the ſtudy of the divine Scriptures, and the practice of Chriſtian virtues. At the end of this time he was, according to the *Iriſh* hiſtorians, ordained Biſhop, and ſent into *Ireland*, where they ſuppoſe him to have preached the Goſpel ſome years before the coming of St. *Patrick*; though *John* of *Tinmouth* more probably affirms, he was one of the firſt twelve that were conſecrated Biſhops by St. *Patrick* himſelf, to aſſiſt him in propagating the faith of Chriſt in that Iſland.

HE is ſaid to have had for his companions, in his journey homewards, five holy Clerks, who were all afterwards Biſhops, *viz. Lugacius*, *Columban*, *Meldan*, *Lugad*, and *Caſſan*. His firſt reſidence was in the heart of *Ireland*, in a place encompaſſed with woods, near a water called *Fuaran*. Here he built himſelf a cell for his habitation, to which his ſanctity attracted ſo many, that firſt a monaſtery, and afterwards a town, was there built,

* St. *Kiaran* is called by the *Britons*, *Piran*, by a change of letters uſual in their language. Some *Latins* call him *Queranus*.

built, called *Saiger*, now from the name of the Saint commonly named *Sier-keran*. Here he converted to the faith of Chriſt his own mother *Liadan*, to whom he appointed a cell or monaſtery near his own, called in the *Iriſh Ceall-lidain*. Here alſo he brought over his whole family, the Clan of the *Oſraigi*, with great numbers of other infidels, to the Chriſtian Religion. In confirmation of his doctrine, and in teſtimony of his ſanctity, God is ſaid to have wrought many great miracles, and even to have raiſed the dead to life. In his old age, following a divine call, and deſirous to prepare himſelf for his latter end, by a more perfect retirement from all diſtractions and impediments, he paſſed over into *Cornwall*, where, for the remainder of his days, he led an eremitical life, near the *Severn* ſea, fifteen miles from *Padſtow*; where alſo God was pleaſed to work by him divers miracles: till, being taken with a mortal infirmity, having called his diſciples together, and diſcourſed to them concerning the Kingdom of God, he ordered his grave to be made, and going down into the ſame ſurrender'd his ſoul into the hands of his Creator. The place retains his name to this day, being commonly called St. *Piran*'s; where there is alſo a Church or Chappel dedicated in his memory.

MANY other *Iriſh* Saints, after his example, paſſed alſo over into *Cornwall*, there to ſpend the days of their mortality in the exerciſes of a religious life: ſo that the people of *Cornwall*, as Mr. *Camden* takes notice, have of old borne ſuch a veneration to the Saints of that nation, who have retired amongſt them, that almoſt all the towns in that province have been conſecrated in their memory; witneſs, St. *Burien*'s, dedicated to an *Iriſh* religious Virgin of that name, to whoſe Church King *Ethelſtan*, *anno* 936, gave the privilege of ſanctuary; St. *Iie*'s, ſo called from St. *Iia*, a woman of ſingular ſanctity; St. *Columb*'s, called from an *Iriſh* Saint of that name; St. *Mewan*, St. *Erben*, St. *Eval*, St. *Wenn*, St. *Enedor*, and many other places, which all took their names from *Iriſh* Saints.

✠

ON the 5th of *March* the *Iriſh* martyrologies commemorate alſo St. *Carthac* or *Carthaig* the elder, diſciple of St. *Kiaran*, and his ſucceſſor both in the charge of his monaſtery and of the dioceſe of *Saiger*; that is, both as Abbot and Biſhop. His Acts are not extant; ſo that we can ſay but little

of him. In St. *Kiaran*'s life there is mention of a ſlip of his in his youth, for which that Saint ſent him abroad to do ſeven years penance. At his return, he lived in ſuch great perfection, as to be the favourite diſciple of the Saint. He had for his diſciple St. *Mochuda*, who from him took the name of *Carthac*. This was that famous St. *Carthac*, Abbot of *Rathene*, and firſt Biſhop of *Liſmore*; of whom we ſhall ſpeak on his proper day.

March 6. Saints *KYNEBURGE, KYNESWIDE,* and *TIBBA.*

From *Ingulphus*, *William* of *Malmesbury*, *Capgrave*, *Harpſfield*, Sæc. VII. Chap. 23, &c.

PENDA, the *Pagan* King of *Mercia*, had many children, who were religious Chriſtians: ſuch were his ſons *Peada*, *Wulfer*, *Ethelred*, and *Merowald*; and much more ſuch were his daughters *Kyneburge*, *Kynedride*, and *Kyneſwide*. *Kyneburge*, as we learn from St. *Bede*, Lib. III. Chap. 21. was married to *Alchfrid*, a religious Prince, eldeſt ſon of *Oſwy* King of the *Northumbers*, and aſſociated by his father to the Kingdom; whom ſome have erroneouſly confounded with *Alfrid*, ſuppoſed to be the illegitimate ſon of the ſame King, who ſucceeded *Egfrid* in that Kingdom. This Princeſs at that time (though her *Pagan* father was yet alive) was not only a Chriſtian, but a devout and fervent Chriſtian, whoſe heart was much more ſet on the Kingdom of heaven, than on her earthly diadem; inſomuch, that ſhe had an impatient deſire to quit the world and all its vanities, and to conſecrate herſelf, body and ſoul, to Jeſus Chriſt. In conſequence of this deſire, ſhe prevailed on King *Alchfrid* to live with her rather as a brother than as a huſband; and even to undertake, if not a religious life, at leaſt a vow of perpetual continency: ſo that by her means, in a ſhort time, the King's court was converted in a manner into a monaſtery, or ſchool of regular diſcipline and Chriſtian perfection.

AFTER

AFTER ſome time, deſirous to retire further from the world, (and perhaps releaſed from the matrimonial band by *Alchfrid*'s death, who ſeems to have died ſome years before his father) ſhe returned into her native country of *Mercia*; and there choſe for the place of her retreat, and for her earthly manſion during the remainder of her days, a town in the confines of the counties of *Huntington* and *Northampton*, then called *Dormundcaſter*, afterwards from her *Kyneburge-Caſter*, [now *Caſter*] a place moiſt and fenny; and though not the moſt healthy, yet very agreeable to her inclinations for retirement. Here ſhe built, or (as others ſay) found already built by her brother *Wulfere*, King of the *Mercians*, a monaſtery for ſacred Virgins; amongſt whom ſhe (having exchanged her Royalty for the humble ſervice of Jeſus Chriſt) embraced the ſweet yoke of Religion, and was judged worthy to be the Mother and Abbeſs over all the reſt.

TO this monaſtery, as we learn from the author of her life in *Capgrave*, many Virgins of all ranks and degrees reſorted, to be inſtructed by her in the rules and exerciſes of a religious life; and whilſt the daughters of princes reverenced her as a miſtreſs, the poor were admitted to regard her as a companion; and both the one and the other honoured her as a parent. "She "was, ſays this author, a mirrour of all ſanctity; and no words can ex- "preſs the bowels of charity with which ſhe cheriſhed theſe ſouls committed "to her care, and which ſhe had brought forth to Chriſt; how watchful "ſhe was over their comportment; how diligent to inſtruct them in the "law of God, and the diſcipline of Religion; and with what tears ſhe "implored for them the grace and protection of heaven." He adds, that ſhe had a wonderful compaſſion and charity for the poor and afflicted; and zealouſly exhorted the Kings and Princes her brethren to alms-giving and works of mercy. How long ſhe lived in this monaſtery, or in what year ſhe exchanged her mortal life for a happy immortality, I have not been able to find; though *Henſchenius* is poſitive ſhe died before the year 680.

AS to St. *Kynedride* and St. *Kyneſwide*, moſt authors have confounded the former of them with St. *Kyneburge*, of whom we have hitherto been ſpeaking; but there are good reaſons to think they are miſtaken; and that *Kynedride* and *Kyneſwide* were left very young at the time of their father's death, and from their childhood were conſecrated to God, and always Virgins.

gins. *Ingulfus*, in his hiſtory, p. 850, ſays, they *both were eminent in holy continency*; and *Malmeſbury*, Lib. IV. *de Pontif.* p. 29. that *they were both from their infancy dedicated to God, and kept their glorious reſolution to their old age; and that the younger*, [*St.* Kyneſwide] *not content with ſaving herſelf alone, prevailed alſo with King* Offa, *to whom ſhe had* (againſt her will) *been promiſed in marriage, to devote himſelf to a ſingle life.* The hiſtory is thus related by the writers of St. *Kyneſwide*'s life. *Offa*, King of the *Eaſt Saxons*, made ſuit to the *Mercian* Princes, the ſons of *Penda*, to have their ſiſter *Kyneſwide* in marriage; to which requeſt they readily conſented, looking upon this as both an honourable and advantageous match. The Virgin, whoſe holy ambition prompted her to deſire a far more noble Spouſe, to whom ſhe had already devoted herſelf, could not think of accepting any other; ſo that being earneſtly urged by her neareſt relations to engage in matrimony, and not being able by any remonſtrances ſhe could make to get rid of their importunity, ſhe had recourſe to prayer, and earneſtly begged of the Queen of Virgins to interceed for her on this occaſion. This heavenly Virgin appeared to her, and comforted her, with an aſſurance that ſhe ſhould obtain her requeſt. Which prediction was ſoon after verified; for King *Offa*, upon the humble petition which the young Princeſs made, that he would not ſeek to bereave Jeſus Chriſt of a ſpouſe who had already in heart conſecrated herſelf to him, ceaſed to proſecute the intended marriage; inſtead of which he himſelf, ſome time after, forſook his earthly Kingdom, to conſecrate the remainder of his life to devotion and penance. *Kyneſwide* being thus at liberty, went to the monaſtery of *Dormundcaſter*, and there received the holy veil of Religion; and after having lived there a pattern of all virtues for many years, paſſed from thence to a happy eternity.

THE bodies of theſe Saints were tranſlated to *Peterborough*, where their feſtivity uſed to be kept on the 6th of *March*; together with that of another holy Virgin, and kinſwoman of theirs, called St. *Tibba*, who, having ſpent many years in ſolitude and devotion, was honoured after death amongſt the Saints; tho' the day of her departure was the 13th of *Decem.* *Camden* [in his account of *Rutland*] informs us, that ſhe was had in particular veneration at a town called *Ribal*, near the river *Waſh*. When the *Danes* waſted

England

England in the year 1010, the relicks of theſe Saints were tranſlated from *Peterborough* to *Thorney*; but were brought back again to *Peterborough*, with great ſolemnity, in the days of King *Henry* I.

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ON the 6th of *March* I find commemorated divers other *Britiſh* Saints, of whoſe Acts we know few particulars; as, *1ſt*, St. *Balther*, (probably the ſame as St. *Baldred*, honoured in the *Scottiſh* breviaries) Prieſt of *Lindiſfarne*, and Anchoret, who died, according to *Hoveden*, *anno* 756. His Church was burnt by *Analaf* the *Dane*, *anno* 951; who was thereupon ſtruck by God, and carried off by a ſudden death. *2dly*, St. *Bilfrid*, a Goldſmith, and afterwards an Anchoret of *Lindisfarne*, who lived about the ſame time. His body, together with that of St. *Balther*, and other Saints, was by divine admonition ſought and found (after the *Daniſh* devaſtations) by a holy Prieſt called *Elfred*, and tranſlated to *Durham*, *anno* 1040: ſo *Capgrave* in the life of St. *Cuthbert*. *3dly*, St. *Fridolin*, a *Scot* or *Iriſhman*, who founded the famous monaſtery of *Seckingen*, on the borders of *Switzerland*, in the ſixth century. *4thly*, St. *Corpreus*, Biſhop of *Cluain-mic-nois* in the county of *Weſt Meath* in *Ireland*, in the ninth century. *5thly*, St. *Cathroe* or *Kadroe*, companion of St. *Malcallan*, and Abbot of *Wazor*, in the tenth century.

ON the 7th of *March* the *Franciſcan* martyrology commemorates that venerable ſervant of God brother *William*, ſurnamed *Anglicus*, or the *Engliſhman*, a *Friar-Minor*, and one of the firſt companions and diſciples of St. *Francis*; who was ſo eminent for the ſanctity of his life, and the miracles God wrought by him, both before and after his death, that he ſeemed to vie with, or rather to out-do St. *Francis* himſelf. He departed this life *anno* 1232, and was buried in the Church of the Friars at *Aſſiſium*, near the body of their holy founder.

N. B. THE *Friars-Minors*, or *Franciſcans*, came firſt into *England* about the year 1220. Their firſt Provincial here was brother *Agnellus* of *Piſa*, ſent by St. *Francis* himſelf; this being the firſt province of the Order, excepting *France*, that was eſtabliſhed on this ſide of the *Alps*. The *Friers-Preachers*,

Preachers, or *Dominicans*, came over about the ſame time; and both the one and the other of theſe Orders flouriſhed here with many eminent men, equally remarkable for their learning and their piety: but as I do not find any of them ſolemnly enrolled by the Church amongſt the Saints, I abſtain from giving them a place in theſe Memoirs.

March 8. St. *FELIX*, Biſhop and Apoſtle of the *Eaſt Angles*.

From Venerable *Bede*, *William* of *Malmesbury*, &c.

ST. *Felix* was a native of *Burgundy*, who being for his virtue and merits advanced to the Prieſtly dignity, flouriſhed in ſanctity and learning at that time when *Sigebert*, a Prince of the Royal Family of the *Eaſt Angles*, (who thro' envy had been baniſhed the court of King *Redwald)* went over into thoſe provinces. This Prince, who had been brought up a *Pagan*, but was naturally of a good diſpoſition, and a diligent ſearcher after truth, becoming acquainted with St. *Felix*, was, by his learned and pious diſcourſes, convinced of the vanity of his idols, and of the errors of the *Pagan* Religion; and being fully inſtructed in the faith and law of Chriſt, was baptiſed by St. *Felix*, and became a moſt ſincere and zealous convert, embracing with a moſt ardent affection both the light and life of the Goſpel. Some time after this, upon the death of his half-brother King *Erpenwald*, the ſon of *Redwald*, (who had been ſlain by one of his *Pagan* Nobles, at the inſtigation of *Penda*, the *Pagan* King of the *Mercians) Sigebert* was called home, to ſucceed in the Kingdom; who made it his firſt care to introduce the Chriſtian Religion into his provinces, [of *Norfolk*, *Suffolk*, and *Cambridgeſhire*] and to eſtabliſh it upon a ſolid foundation: for which purpoſe he invited out of *France* his ſpiritual father St. *Felix*; who, without demur, quitted his country, friends, and native home, to come and preach the faith

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of Chriſt to an uncivilized *Pagan* people: but that he might proceed regularly in ſo great an undertaking, at his coming into *England*, he firſt addreſſed himſelf to *Honorius*, the Archbiſhop of *Canterbury*, from whom he received his Miſſion to go and preach to the *Eaſt Angles*; and, as ſome ſay, was alſo conſecrated Biſhop by him; though others affirm, he was made Biſhop before he left *France*.

BEING thus authoriſed and commiſſioned, St. *Felix* went to King *Sigebert*, and was received with great honour; who appointed him for his reſidence, and the ſeat of his Biſhoprick, the city called *Dummoc*, (now *Dunwich* in *Suffolk)* formerly a great town, but now almoſt reduced to a ſolitude, the greateſt part of it being ſwallowed up by the ſea. The holy Prelate undertook his apoſtolical charge with a moſt ardent deſire of the Glory of God, and the ſalvation of ſouls; and the ſucceſs was anſwerable to his zeal and his labours. He founded, with the help of King *Sigebert*, churches, monaſteries, and ſchools; and in a ſhort time quite changed the face of that nation: for, according to the happy omen of his name, [for *Felix* ſignifies *happy*] he "brought over, ſays our hiſtorian, Lib. II. Chap. 15. the whole "province from its former infelicity and iniquity, to the true faith, to the "works of Chriſtian juſtice, and to the rewards of eternal felicity." The pious King *Sigebert* contributed not a little to this happy change, whom St. *Bede* calls *a moſt learned* and *moſt Chriſtian King*. To him ſome attribute the firſt founding the Univerſity of *Cambridge*; grounding themſelves on what our venerable hiſtorian writes, Lib. III. Chap. 18. *viz.* that this religious King, "as ſoon as he aſcended the throne, being deſirous to imi-"tate the good orders he had ſeen in *France*, ſet up a ſchool for youth to "be inſtructed in literature, in which he was aſſiſted by Biſhop *Felix*, who "furniſhed them with maſters and teachers." Though other ſchools alſo, according to our hiſtorians, were, by the pious induſtry of the King, and of St. *Felix*, eſtabliſhed at this time in different parts of the province; amongſt the reſt one at *Flixton*, or *Felixton*, a town which took its name from our Saint.

AS to King *Sigebert*, after having alſo received St. *Furſey*, with his holy brethren, into his province, (who were no ſmall aſſiſtance to St. *Felix* in his apoſtolick labours) and given them a place for building a monaſtery, as

we have ſeen in the life of that Saint, " he became himſelf ſo zealous a " lover of the heavenly Kingdom, that at laſt, abandoning all affairs of his " temporal Kingdom, which he recommended to his kinſman *Egric*, he " enter'd a monaſtery, which he had before built, and receiving the ton- " ſure, applied himſelf wholly to the concern of eternity. When he had " done ſo for a long time, (about four years) it happened that the nation " of the *Mercians*, under the conduct of King *Penda*, made war on the " *Eaſt Angles*, who finding themſelves inferior to their enemy, intreated " *Sigebert* to go with them to battle, to encourage the ſoldiers. He refu- " ſing, and ſtanding out, they drew him againſt his will out of the mona- " ſtery, and carried him to the army; hoping, that the preſence of him, " who had been once ſo notable and brave a commander, would animate " the ſoldiers, who through fear were ready to diſband. The good prince, " mindful of his preſent profeſſion, though he was encompaſſed with a " royal army, would uſe no arms, nor carry any thing in his hand but a " wand; and ſo was ſlain by the *Pagans*, together with his kinſman " *Egric*, &c. *anno* 642." He was honoured by poſterity as a Martyr; and his name is inſerted in the *Engliſh* martyrology on the 27th of *September*, and in the *Gallican* martyrology on the 7th of *Auguſt*.

ST. *Felix* ſurvived till the year 650, and had the comfort of ſeeing the loſs the *Eaſt Angles* had lately ſuſtained repaired by the ſucceſſion of King *Annas* to that crown, who was the happy father of a moſt holy offspring, as we ſhall ſee hereafter. At length, after having diſcharged the duty of a moſt zealous and vigilant Paſtor, for the ſpace of ſeventeen years, he departed to our Lord, and was buried in his Church of *Dunwich*; from whence he was tranſlated to *Seham*, a town near the Iſle of *Ely*; but this town and Church being burnt by the *Danes*, and the inhabitants deſtroyed, the holy Biſhop's body was a long time after ſought for; and being with much difficulty found, was tranſlated to the Abbey of *Ramſey*, as we learn from *William* of *Malmeſbury*, *L.* 2. *de Pontif. Angl.* p. 237. The memory of St. *Felix* is celebrated on this day in the *Engliſh*, *French*, and *Roman* martyrologies.

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ON the 8th of *March* is alſo celebrated, in the *Scottiſh* breviaries, the feſtivity of St. *Duthacus*, Biſhop of *Roſs*; who being born in *Scotland*, of a noble family, went over young into *Ireland*, for improvement in learning and piety; from whence returning home, and ſhining with all virtues, he was advanced to the Biſhoprick of *Roſs*, which he adminiſter'd in ſuch manner as to be inrolled after his death amongſt the Saints. He died, according to the *Aberdeen* breviary, *anno* 1249; and was illuſtrious for miracles, both alive and dead.

March 8. St. *SENAN*, Biſhop.

From his Acts in *Colgan*, p. 602, *&c.*

ST. *Senan* was born of noble and chriſtian parents in the land of *Hy-Conalli* in *Ireland*, in the latter part of the fifth century. His father was called *Ercan* or *Erkind*, and his mother *Comgella*. His birth and future ſanctity is ſaid to have been foretold long before by St. *Patrick*. From his childhood he was addicted to piety; yet when he grew up he for ſome time followed the wars, till being wonderfully delivered by the divine protection from an evident danger of death, he reſolved thenceforward to dedicate himſelf to another kind of warfare, under the ſtandard of the King of kings. To this end, quitting at once all worldly pretenſions, he went to the holy Abbot *Caſſidus*, under whom he took the monaſtick habit, and made great progreſs in his ſchool, both in human and divine learning, with the view of qualifying himſelf thereby for the better promoting hereafter the Glory of his Lord: but his chief care was to learn the ſcience of the Saints, in the practice of a moſt profound humility, and moſt ardent love of God.

Caſſidus, for the further improvement of his diſciple, directed him to St. *Natal* or *Naal*, Superior of a large congregation of one hundred and fifty Religious, and famous in thoſe days for regular diſcipline and ſanctity. This

Saint received *Senan* with honour, finding him to be full of the Spirit of God, and exercised his obedience in various employments for the service of the Community, in which he was ever careful to preserve an interior recollection, and a constant attention to God in prayer, in the midst of his exterior occupations. Amongst other great things he performed whilst he was in this monastery, it is particularly remarked in his Acts, that he converted three robbers, and brought them to a religious life, who came to rob the mill of the Community, of which *Senan* had the charge, but were prevented by a miracle; for looking into the mill, they saw an Angel there, standing by the servant of God, in the shape of a beautiful young man; and striving to go in, they found themselves so immoveably fixed, that they could not stir backward or forward all that night: upon which, the next morning, they flung themselves at the Saint's feet, and put themselves under his direction. Here also, according to his Acts, he raised to life by his prayers a dead man, the son of a Prince of that country.

AFTER these things, the holy Abbot *Natal* judged his disciple worthy to be an instructor and master, to teach many other souls the ways of truth and life; and therefore sent him away to propagate monastick discipline by other pious foundations. *Senan* had a great reluctance to leave his good father, but nevertheless obeyed; and going into *Leinster*, to the land of *Kienselach*, near the river *Slane*, made choice of an Island called *Inis-Conirthe* for his habitation; where he contracted a friendship and familiarity with St. *Maidock*, the holy Abbot of *Fernes*. From hence he made a pilgrimage to *Rome*, to visit the tombs of the Apostles. In his return back he called upon St. *David* of *Menevia*, whose heavenly conversation he enjoyed for some time. Then returning to *Ireland*, he received many disciples, who resorted to him, attracted by the fame of his sanctity. In favour of these he built a Church and monastery in the Isle of *Inis-Cara*, and another in the Isle of *Inis-Luinge*; and having stocked them with holy inhabitants, he made the like foundations in the Isles of *Inis-Tuaiscbeart*, *Inismor*, *Inis-Caorach*, *&c.* And last of all he fixed his abode, for the remainder of his life, in *Inis-Cathaigh*, (an Island lying at the mouth of the river *Shannon*) so named, as some say, from a * monstrous beast or serpent residing there, which

* A sea monster.

which made it uninhabitable, till the man of God, coming into the Iſland, baniſhed the monſter by his prayers.

Inis-Cathaigh, by the means of the Saint, was ſoon peopled with pious inhabitants, deſirous of tending to perfection under his conduct; ſo that it not only became a famous Abbey, but alſo a Biſhop's See; of which *Senan* was conſecrated the firſt Prelate: and in that ſtate it continued for many hundred years, till at length the Dioceſe was divided amongſt the Biſhops of *Limerick*, *Killaloe*, and *Ardfert*. The great perfection with which the diſciples of St. *Senan* ſerved our Lord in this Iſland, was manifeſted in a viſion to a holy Virgin called *Kynnera* or *Cannera*, who led a ſolitary life in the ſouth of *Ireland*; and being one night in prayer, fell into an extaſy, in which ſhe ſaw with her interior eyes, pillars, as it were, of fire aſcending to heaven from the different monaſteries of Religious then flouriſhing throughout that Iſland; amongſt which the brighteſt of all was that which aſcended from the Abbey of *Inis-Cathaigh*. Upon this, ſhe was inſpired with a deſire of living and dying in the neighbourhood of thoſe Saints; and in order thereto went into the Iſland, hoping to fix her habitation there. The man of God, whoſe diſcipline allowed no woman to come near his Monks, met her at the entry of the Iſland, and told her ſhe could have no admittance in that place; it being abſolutely inconſiſtent with their rule, that any of her ſex ſhould dwell in their neighbourhood. She deſired, if ſhe might not live there, ſhe might at leaſt once receive the holy Communion from his hands; and if ſhe then died, might be buried there. *Senan* could not refuſe this requeſt, and therefore adminiſter'd to her the bleſſed Sacrament; which ſhe had no ſooner received, but ſhe fell aſleep in our Lord, and, as ſhe deſired, was buried near the monaſtery.

ST. *Senan* had contracted ſo cloſe a ſpiritual friendſhip with St. *David*, that by mutual conſent they deſired not to ſurvive each other, but to enter together into the joy of their Lord: and this the Almighty was pleaſed to grant them; for on the 1ſt of *March*, the ſame day and year that St. *David* departed this life, St. *Senan* alſo was tranſlated to a happy eternity. He was buried in his own Abbey, where he was illuſtrious for miracles for many ages after his deceaſe. His principal feſtivity was kept in the *Iriſh* Church on the 8th of *March*. There is a town in *Cornwall* called to this

this day St. *Senan*'s; but whether it was ſo called from this Saint, or another *Britiſh* Saint of the ſame name, we cannot determine.

March 9. St. *BOSA*, Biſhop.

THE monaſtery of *Streaneſhalch*, (now *Whitby*) was founded in great perfection by St. *Hilda* towards the middle of the ſeventh century. Here, as St. *Bede*, Lib. IV. Chap. 23. informs us, by the care of that holy Abbeſs, regular diſcipline, juſtice, piety, and chaſtity, flouriſhed; together with a peace and charity not unlike that of the firſt Chriſtians. This was a double Community, under the rule of St. *Columba*; which St. *Aidan* had brought in amongſt the *Northumbrians*, from whom St. *Hilda* received her inſtructions; who had a ſuperintendency over the whole Congregation of men, as well as of women, who lived here in ſeparate dwellings: and ſuch was her care, ſays St. *Bede*, that her ſubjects ſhould diligently apply themſelves to the reading the divine ſcriptures, and exerciſe themſelves in all the works of righteouſneſs, that it was very eaſy to find many amongſt them fit for the eccleſiaſtical degree and the ſervice of the Altar. In ſhort, ſays he, we have ſeen no leſs than five Biſhops taken out of that ſame monaſtery, and all of them men of ſingular merit and ſanctity.

THE firſt of theſe ſaint-like Prelates, named here by the hiſtorian, was *Boſa*; who, upon the removal of St. *Wilfrid*, and his retiring beyond the ſeas, was taken out of his ſolitude, and made Biſhop of *York*; being conſecrated in that city by St. *Theodore*, Archbiſhop of *Canterbury*, *anno* 678. He moſt worthily adminiſter'd this See till the year 688; when St. *Wilfrid* being recalled home, he humbly reſigned the charge, and returned to his former exerciſes. But St. *Wilfrid* after five years being again expelled, St. *Boſa* was once more called forth to the paſtoral adminiſtration of the See of *York*, which he diſcharged till his death, which happened in the year 705. We have few other particulars of his Acts; only in general St. *Bede* informs us, Lib. V. Chap. 3. that he was *a man of great ſanctity and*

and humility. He had for his ſucceſſor St. *John* of *Beverley*, who was alſo taken out of the ſame monaſtery of St. *Hilda*

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ON the 10th of *March* the *Scottiſh* breviaries commemorate St. *Keſſogus* or *Mackeſſog*, a regionary or itinerant Biſhop in the province of *Boine* in the ſeventh century; who was illuſtrious for miracles both alive and dead. His relicks formerly repoſed in a famous Church dedicated to God in his name at a place called *Lus*.

ON the ſame day is honoured at *Wiſſenaken*, near *Tillemont* in the *Netherlands*, St. *Himelin*, a Prieſt of the *Scottiſh* or *Iriſh* nation in the eighth century; who returning from a pilgrimage he had made to *Rome*, departed this life at the place above-named; God Almighty manifeſting his ſanctity by many miracles.

March 11. St. ÆNGUS, Biſhop.

From *F. Colgan*'s Collections, p. 579, &c.

ÆNGUS, ſurnamed * *Kele-De*, from his fervour in the love and ſervice of God, was born in *Ireland* in the eighth century, of the race of the *Dalaradians*, the Kings of *Ulſter*. In his youth, renouncing the pomps and vanities of the world, and all earthly pretenſions, he choſe Chriſt for his inheritance in a religious ſtate, which he embraced in the famous monaſtery of *Cluain-Edhneach*, (in *Eaſt Meath*) under the holy Abbot *Mal-athgen*. Here he became ſo great a proficient, as well in learning as in ſanctity, that no one in his time could be found in all *Ireland* that excelled him in any kind of virtue; no one that was equal to him in knowledge; of which the works he has left behind him (relating to the Saints

* That is, *Worſhipper of God*, *Colideus*; from whence came the name of *Culdees*, given to the ancient Religious amongſt the *Scots*.

Saints of that Iſland) will be a perpetual monument. The auſterity of his life, and his continual application to God in prayer, may be eaſier admired than imitated. He is ſaid to have ſung every day all the hundred and fifty *Pſalms*, one third part, that is, fifty of them, in cold water, with a rope about his neck, (as thereby profeſſing himſelf a criminal worthy of death for his ſins); and 300 times every day to have adored his God with bended knees. But what is ſtill more remarkable in the hiſtory of his life is, that in order to fly vain-glory, and the great eſteem the world had of his ſanctity, he privately withdrew from his monaſtery; and diſguiſing himſelf, went to the monaſtery of *Tamlacht*, three miles from *Dublin*, flouriſhing at that time in the full obſervance of regular diſcipline; and there preſented himſelf to be received as a novice by the holy Abbot *Moel-ruan*, under whom for ſeven years, deſpiſed and unknown, he chearfully underwent the meaneſt and moſt deſpicable offices, and all the drudgery of the monaſtery; appearing outwardly fit for nothing but ſuch vile employs, whilſt his interior, by perfect love and contemplation, was abſorpt in God. At length, his great merit was diſcovered by a miracle; and the Abbot, underſtanding by divine inſtinct that this laborious Lay-brother, that had ſo long lain concealed amongſt them, was the famous *Ængus* of *Cluain-Edhneach*, of whoſe ſanctity he had heard ſo much, run to him, and tenderly embracing him, kindly expoſtulated, why he would thus deceive them; and withal caſt himſelf at his feet, and begged pardon for having treated him no better. *Ængus* was confounded at theſe honours ſhewed by the Abbot; yet ſeeing himſelf diſcovered, would no longer conceal the truth, but went into the monaſtery with him, and lived there for ſome time, united to him by the bands of a moſt holy friendſhip.

AFTER theſe things, St. *Ængus* had many diſciples, and became himſelf an Abbot, either in the monaſtery of *Cluain-Edhneach*, or in that of *Deſert-Ænguis*, which took its name from him, and was anciently a place of great devotion, and ſtocked with a numerous congregation of Monks. In one of theſe monaſteries he was alſo raiſed to the Epiſcopal dignity; for as a Biſhop he is celebrated in the martyrologies; it being a very common thing in the ancient *Iriſh* Church for the Abbots of the chief monaſteries to be alſo Biſhops. He is alſo celebrated amongſt the illuſtrious writers

writers of *Ireland*; eſpecially on account of his longer and ſhorter martyrology, and five other books concerning the Saints of his country, contained in what the *Iriſh* call *Saltuir-na-rann.* The firſt occaſion of his applying himſelf to write on this ſubject, is ſaid to have been a viſion of Angels, which he ſaw in ſpirit over the grave of one lately deceaſed, and a heavenly melody which he heard, in the Church of *Cuil-Bennchuir:* for enquiring of the Prieſt of the place who he was that was buried there; and learning that he was one who from a worldly life had been converted to God, and had lived and died a great penitent: he further enquired, if he had been addicted to any particular exerciſes of piety beyond what were common to other penitents; and was anſwered, that all that appeared particular in him was an extraordinary devotion to the Saints, of whom he invocated a great multitude by name every morning and evening. Hence *Ængus* concluded this devotion was the thing of which the Almighty was pleaſed to ſhew his approbation in that particular manner; and therefore thought he could not do better than to encourage this devotion in himſelf and others, by writings tending to promote the honour of God's Saints. St. *Ængus* departed to a better life about the year 824.

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On the 11th day of *March* the *Scottiſh* breviaries commemorate St. *Conſtantine* Martyr, ſaid to have been a *Britiſh* Prince; who, after the death of his Queen, being diſguſted with the world, reſigned his dominions to his ſon, and became a Monk in the monaſtery of St. *David.* But afterwards retiring into *Ireland*, he betook himſelf to a religious Community, [of St. *Carthag* at *Rathene*, ſays *Colgan*] where, unknown to any, he ſerved for ſome years in the mill, till it was diſcovered who he was: upon which he was taken into the monaſtery; and having been fully inſtructed in the holy ſcriptures, was promoted to ſacred Orders, and made a Prieſt. He was afterwards ſent to preach the Goſpel amongſt the *Picts*, then inhabiting a great part of what is now called *Scotland*; in whoſe converſion he laboured with great zeal, jointly with St. *Columba* their Apoſtle. He eſtabliſhed a holy Community of religious men at *Govane*, near the river *Cluyd*; converted all the land of *Kentire* to the faith of Chriſt; and at length, being

arrived at a great age, he died a Martyr, (as he had long desired) by the hands of infidels, towards the end of the sixth century; and was buried in his monastery of *Govane*. There were divers Churches of old in *Scotland* dedicated to his memory.

N. B. There was another King *Constantine*, whom some later *Scottish* writers have also number'd amongst the Saints, *viz. Constantine* III. King of *Scots*; who leaving his Royalty, enter'd amongst the *Culdees*, or Religious of St. *Andrew*'s, *anno* 943.

ON the 12th of *March* the Church celebrates the festivity of St. *Gregory the Great*, justly stiled the *Apostle of England*, because his charity and zeal was so highly instrumental in procuring the conversion of our ancestors to the faith of Christ: but as he never honoured *England* with his presence, and his life is already extant amongst the Lives of the Saints, that are in the hands of every one, we shall content ourselves with only recording that part of his Acts which relate to *England*, as they will occur in treating of the lives of St. *Augustine* and his other disciples, whom he sent amongst us.

March 12. St. *PAUL* of *Leon*, Bishop.

From his Life published out of a Manuscript of the Library of *Fleury*, &c.

HE was a noble *Briton*, son of *Porphius Aurelianus*, kinsman of St. *Samson* Bishop of *Dole*, and a scholar of St. *Iltutus*; under whose holy discipline he was brought up, together with the same St. *Samson*, St. *Gildas*, and many others; amongst whom his happy genius, and great purity and innocence of life, gave him an eminent place. He retired very early from the world, and spent a long time in a lonesome place, where he led an Angelical life in a private cell, adjoining to an Oratory which he had built for his devotions. Afterwards, being arrived at a mature age, he was compelled to accept of the Priestly dignity, which he adorned with the lustre of his sanctity: the fame whereof being spread abroad, he was sent

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for by *Margus*, a *Britiſh* Prince; whom, together with his people, he inſtructed more perfectly in the myſteries of the Chriſtian faith, to which they had been but lately converted. But being more in love with a ſolitary life, than the court and the noiſe of the world, he withdrew himſelf into *Armorica*, or *Little Britain*; and there became an Hermit, in a little Iſland near the coaſt, called *Oſa*.

AFTER ſome time, the reputation of his ſanctity moved *Withurus*, who was governor of that part of the country, upon the vacancy of the See of *Oxiſm*, to procure the promotion of *Paul* to that Biſhoprick; which he, for his part, with wonderful humility declined, till he was circumvented by a pious fraud: for *Withurus* ſent him to the King of *France*, pretending matters of great conſequence, in letters, of which he was the bearer; which, without the Saint's knowing of it, ſtrongly recommended the election, and deſired that the ſervant of God might be obliged to accept of the dignity. The King [*Childebert*] received him with great reſpect; and ſending for three Biſhops, cauſed him to be ordained by a holy violence; whilſt he, bathed in tears, profeſſed himſelf unworthy of that ſublime office. In the adminiſtration of the Church committed to his charge, he behaved himſelf with ſo much prudence and ſanctity, that his fame will never be forgot; inſomuch, that the City and Biſhoprick to this day is called from his name, *St. Paul de Leon.* In his old age he reſigned his Biſhoprick to one of his diſciples, named *Johenius*, who died within a year: upon which he cauſed another diſciple, whoſe name was *Tiernomagilus*, to be ſubſtituted in his place; but he alſo not long after going to reſt in our Lord, the Saint was once more obliged to undertake the care of that people; till finding his ſtrength failed him, he ordained another of his brethren, named *Cetomerin*, to adminiſter the Biſhop's See; and retired to an Iſland called *Blatha*, where he ſpent the remainder of his days with a large congregation of religious men, whom he governed as their Father and Abbot; and having attained to the age of a hundred years, or upwards, he happily exchanged his mortal pilgrimage for his true and everlaſting home, on the 12th of *March*, in the year 579. God honoured him with many miracles, both alive and dead; and his veneration was quickly extended over all *Little Britain*. In the

tenth age, by reaſon of the incurſions of the *Normans*, his body was tranſlated to *Fleury*, commonly called St. *Bennet's on the Loire*.

ON this day alſo the *Iriſh* martyrologies commemorate St. *Murus*, or *Muranus*, the ſon of *Feradacius*, of the noble race of the *O Neills*, Abbot of the monaſtery of *Fathene*, in the Peninſula of *Inis-coguin*, five miles from *Derry* in the north of *Ulſter*. He was very famous for ſanctity, and much honoured of old in that part of *Ireland*; where the Church of *Fathene* was dedicated in his name; but the particulars of his Acts are not now extant He flouriſhed in the ſeventh century.

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ON the 13th of *March* the *Iriſh* anciently celebrated the feſtivity of St. *Gerald*, an *Engliſhman*; who going over into *Ireland*, became there a Monk of the famous Abbey of *Mageo*, or *Mayo*, (founded by St. *Colman* of *Lindisfarne* for the *Engliſh*) and was ſo renowned for ſanctity, as to be made Abbot, and afterwards Biſhop. He founded the monaſtery of *Elytheria* or *Tempul-Gerald* in *Connaught*, that of *Tegh-na-Saxon*, *&c.* beſides a convent of ſacred Virgins, which he committed to the care of his ſiſter St. *Segretia*. He departed to our Lord, *anno* 732; and was buried at *Mayo*, where there remains to this day a Church dedicated to God in his name. According to his Acts in *Colgan*, he was accompanied in his journey to *Ireland* with three of his brethren, *Ballon*, *Biriket*, and *Hubriton*; all honoured in times paſt by the *Iriſh* amongſt the Saints.

ON the ſame day alſo *Colgan* gives us the Acts of St. *Mochoemoc*, Abbot; whom the *Latin* writers call *Pulcherius*. He was ſon of *Beoan*, a noted artiſt, by his wife *Neſſa*, ſiſter to St. *Ita*; by whom he was trained up from a child in the fear and love of God, and then committed to the care of St. *Comgal*, in his monaſtery of *Benchor*. He lived many years under the diſcipline of that great Saint; till being arrived at an eminent degree of religious perfection, he was ſent out, with other Monks, to found another religious Community. The place he firſt pitched on for this purpoſe was *Enach-truim* on *Mount-Bladhma*; where he began to build cells, which he afterwards reſigned to St. *Coemhan*; and departed from thence to the land of *Eile*, in the eaſt of *Munſter*. Here the Lord of that country would have

have given him his caſtle, with the neighbouring fields, to be turned into a monaſtery; but he deſired rather ſome loneſome deſart, where he and his diſciples might attend to our Lord with greater recollection: upon which, the good Prince appointed him a deſart, encompaſſed with a great and thick wood; where, after three days faſting and prayer, in order to conſecrate the place to God, he laid the foundations of the famous Abbey of *Liath*. His ſanctity drew thither many diſciples, who put themſelves under his holy conduct; and the place of his abode became ſo renowned, that in proceſs of time a large town was built around his monaſtery, called from him *Liath-Mochoemoc*. Here, after working many miracles, he at length repoſed in our Lord, *March* 13, *anno* 655.

IT is recorded in St. *Mochoemoc*'s life, that when he was one day in prayer at *Benchor*, in the company of St. *Comgal*, the Prior of the monaſtery, who had been abroad, came in a fright to acquaint them, that he had ſeen, as he came home, a great multitude of devils round their monaſtery, laying, as it were, cloſe ſiege to it on all ſides; whereas he could diſcover but one devil over the caſtle of *Rath-leamain*, where the King of *Ulſter* kept his court, and he appeared to be idle. St. *Mochoemoc* hearing this, cried out to St. *Comgal*, "Father, let us ariſe, and return thanks to God, that our "brethren are ſo faithful in his ſervice, that the devil aſſembles all his helliſh "troops to wage war againſt them: for where Satan is ſerved, he thinks "one evil ſpirit ſufficient to maintain his uſurpation, and this ſame appears "to be idle; but where men bravely reſiſt his tyranny, he employs all his "forces againſt them." St. *Comgal* approved very much his diſciple's ſentiment; and joining with him in prayer, obtained of God, for the encouragement of the brethren, that their eyes alſo ſhould be opened to diſcern theſe infernal legions, and to ſee them put to flight by their prayers.

ON the 13th of *March* is alſo commemorated by the *Scots* St. *Kennocha*, Virgin; who, deſirous to conſecrate herſelf a Spouſe to Jeſus Chriſt, and meeting therein with great oppoſition from her parents and worldly friends, underwent on that account many perſecutions and hardſhips, which ſhe overcame by patience and conſtancy. She led for a long time an Angelical life, in faſting, prayer, chearful poverty, *&c.* and went to our Lord in a good old age in the beginning of the eleventh century. She was buried in a

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Church called from her St. *Kinnoch*'s, now commonly known by the name of *Kyle*.

ON the 14th of *March* the *Engliſh* martyrology commemorates St. *Ceolulph*, King of the *Northumbrians*, a learned and religious Prince, (to whom St. *Bede* dedicated his Eccleſiaſtical Hiſtory) who, for the love of the Kingdom of Heaven, quitting his earthly crown, became a Monk in the monaſtery of *Lindisfarne*, where he ended his days in peace towards the middle of the eighth century; and, as *Malmeſbury* informs us, was illuſtrious for miracles after his death; *L.* 1. *de Reg.*

ON the 15th of *March* the *Roman* martyrology commemorates St. *Ariſtobulus*, diſciple of the Apoſtles, Biſhop and Martyr. The *Menologia* of the *Greeks* affirm, that his Miſſion was in *Britain*; and many later writers of our nation have been willing to embrace this opinion, as honourable to our Iſland: but no ancient writers or monuments of *Britiſh* hiſtory take notice of any ſuch Saint preaching here; and the authority of the later *Greeks*, as well in matters relating to *Britain*, as in many others, deſerves not to be taken notice of.

ON the 16th of *March* was formerly celebrated in *Ireland* the feaſt of St. *Finian*, ſurnamed *Lobhar*, or *the Leper*, a diſciple of St. *Brendan*, and founder of the Abbey of St. *Inis-Faitlen* in the lake of *Loch-lein* in *Deſmond*, and of that called from him *Ard-finan* in the county of *Tipperary*. His Acts in *Colgan* relate, that having one day heard in ſpirit the Angels ſinging that verſe of the Apocalypſe, *Theſe are they who came from great tribulation, and have waſhed their robes in the blood of the lamb*, Rev. vii. 14. he was inſpired with a moſt ardent deſire of ſuffering for Chriſt, and from that time daily prayed for the grace of Martyrdom. God was pleaſed ſo far to hear his prayer, as to ſend him, not indeed a death for Chriſt, that might in a ſhort time ſet his ſoul looſe from his body to fly to everlaſting joys; but, inſtead of this, a lingering life of moſt tedious ſufferings for thirty long years; during which he was afflicted, like *Job*, with a leproſy, or univerſal ulcer, from head to foot, ſwarming with worms and maggots: all which he endured with unwearied patience, ever giving thanks to God, till he paſſed from this dying life to a happy immortality, about the year 615. He was illuſtrious for miracles, both alive and dead.

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ON the ſame day the *Scottiſh* breviaries commemorate St. *Kyrinus* or *Kiritinus*, ſurnamed *Bonifacius*, Biſhop of *Roſs*; who, by his preaching and miracles, propagated the Kingdom of Chriſt in *North Britain* in the ſeventh century.

March 17. St. *PATRICK*, Biſhop, Apoſtle of *Ireland*.

His Life has been written by St. *Evin*, *Tirechanus*, *Ninius*, *Probus*, *Jocelin*, and others. We have collected in the following Abſtract the Particulars that appeared the beſt atteſted, partly from the Writings of the Saint himſelf, and partly from other Records.

ST. *Patrick* was born in the fourth century; ſome ſay at *Kirk-Patrick*, in the territory of *Alcluyd*, (now *Dunbritton* or *Dunbarton*) in the ſouth-weſt of *Scotland*; others ſay near *Menevia* in *Wales*. His father was *Calphurnius*, who for his virtue and merits, from a married ſtate, was advanced to holy Orders: his mother was *Conche* or *Concheſſa*, who is ſaid to have been nearly related to the great St. *Martin*, Biſhop of *Tours*. From theſe virtuous parents the Saint received the firſt rudiments of Chriſtian piety: but was ſnatched away from them, when he was but ſixteen years of age, by certain pirates, that ravaged the coaſts of *Britain*, and was carried over into *Ireland*, where he was ſold for a ſlave to a *Pagan* Nobleman of the northern parts of that Iſland, whoſe name was *Milchu*, who employed him in keeping his ſwine. And here we cannot but admire and adore the wonderful ways of divine Providence, who made uſe of this ſlavery of our Saint, not only as a means of preparing him to preach his Goſpel to this people, by learning their language, genius, and manners; but alſo as a means of purifying him in the furnace of tribulation, and ſanctifying him with more abundant graces in this retired and humble ſtation:

tion: inſomuch, that the Saint, in a writing of his called his *Confeſſion*, ſays, that before this time of his ſlavery he knew not God, *viz.* comparatively to thoſe lights and graces he at this time received; but that in this ſlavery God Almighty opened the eyes of his ſoul, to be ſenſible of his ſins, and to be converted to the Lord with his whole heart. "I daily tended "the cattle, ſays he, and I prayed oftentimes in the day; the love of God "flowed in more and more upon me, and his holy faith and fear increaſed "in me; my ſpirit was excited to pray a hundred times in the day, and "almoſt as often in the night: and as I remained in the woods, and on "the mountains, I was rouſed up to prayer before light, in the ſnow, in "froſt, and in the rain, and I found no harm by it; nor was I ſenſible of "the ſluggiſhneſs I now ſee in myſelf; for my ſpirit was then fer-"vent, *&c.*" To his prayers and devotions he added penitential faſts, and continued theſe exerciſes, till at length, after ſix or ſeven years, he was redeemed, or delivered from his captivity. He landed ſafe, after three days ſail, [in the north of *Britain*] and then travelling or wandering for a month over deſart mountains and heaths, (where he and his companions, being almoſt famiſhed, were divinely ſupplied with food) he arrived at laſt at a country better inhabited.

THE Saint, after ſome years, fell a ſecond, and, as ſome ſay, a third time, into the hands of the *Barbarians*, who in thoſe days made frequent inroads on the coaſts of *Britain*; but his captivity in theſe times was of a ſhorter continuance. In the confeſſion of the Saint no mention is made of his third captivity; and as to the ſecond, he informs us, how he underſtood by divine revelation that he ſhould be delivered after two months; and ſo it happen'd. At his return into *Britain*, his parents, who were ſtill alive, ſollicited him to ſtay with them, and fix his abode in his native country; and ſo he ſeemed diſpoſed to do: but the Almighty had other deſigns upon him, as he quickly underſtood by an extraordinary dream, or viſion by night; in which he ſaw a man from *Ireland*, coming with a large packet of letters, who delivered one with this title, *The Voice of the Iriſh*; which he had no ſooner began to read, but he heard a multitude of voices calling on him, and inviting him to come over to *Ireland* to their aſſiſtance. With this he awaked, and found himſelf much moved to anſwer this heavenly call: but

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to proceed more deliberately in a matter of ſuch conſequence, and to procure proper qualifications for ſucceeding in ſo arduous an undertaking, he firſt ſailed over into *France*; where he put himſelf for a while under the diſcipline of his uncle St. *Martin*, from whom he received the clerical, or (as others ſay) the monaſtical Tonſure.

AFTER the death of St. *Martin*, St. *Patrick* took his firſt journey to *Rome*, where he employed ſome time in the ſtudy of the holy ſcriptures, and in meditating on the divine myſteries: the ſame was his employment in other parts of *Italy*, which he alſo viſited; and in the Iſlands * of the *Tyrrhene*, or *Tuſcan* ſea, which abounded at that time with holy Solitaries. Amongſt theſe our Saint dedicated himſelf to divine contemplation, and other exerciſes of a religious life; till the great fame of St. *Germanus*, the Biſhop of *Auxerre*, (to whom our Iſland, as we ſhall ſee in its due place, ſtands ſo much indebted) drew him into *Gaul*, where for ſome years he applied himſelf to the ſtudy of the ſcience of the Saints, under this excellent maſter; by whom alſo, after gradually paſſing through the lower Orders, he was made Prieſt, and ſent to *Rome* to Pope *Celeſtine*, who then ſat in *Peter*'s chair, in order to receive from him his Miſſion to preach the Goſpel in *Ireland*.

IN the year 431, or 432, St. *Patrick* was conſecrated Biſhop, and ſent by the Pope into *Ireland*, where he arrived with about twenty companions of the eccleſiaſtical rank, who were appointed by his Holineſs to aſſiſt him in his great undertaking. His firſt landing was at the mouth of the river *Deo* in *Leinſter*, where now ſtands the town of *Wicklow*. Here he met with great oppoſition from a powerful man called *Nathi*, who not long before had ejected St. *Palladius*, when he would have preached the Goſpel in thoſe parts; but *Sinell*, the ſon of *Finchado*, was converted and baptiſed. From *Leinſter* the Saint ſailed to *Ulſter*, where he landed at *Inbher-Slan*; and at his firſt coming to ſhore converted by a miracle *Dichon*, the ſon of *Trichim*, with all his family. This *Dichon* was the Lord of that territory; and after his baptiſm gave the Saint a field, in which he built a Church, which has given to the place the name of *Sabhul-Padhrig*, or *Patrick's*

* In one of theſe Iſlands St. *Patrick* is ſaid to have received from a holy Solitary that memorable ſtaff, ſuppoſed to have been ſome time uſed by our Lord himſelf, and therefore called the *Staff of Jeſus*; which was for many ages in great veneration amongſt the *Iriſh*. *Jocelin*.

Grange, to this day. The Saint had not the ſame ſucceſs with his old maſter *Milcho*, who choſe to die obſtinate in his infidelity; but his two daughters, named *Emeries*, were baptiſed, and dedicated themſelves to a holy life; inſomuch, that they were honoured as Saints after their death, at *Cluain-Broin*, the place of their burial.

THE *Eaſter* after the arrival of St. *Patrick* in *Ireland*, he attempted to preach the Goſpel of Chriſt in the great Aſſembly of the Princes and Prieſts, or Druids, held at *Taraghe* or *Themoria* in *Eaſt Meath*, where was the Royal Palace of the *Iriſh* Monarchs, the chief ſeat of their *Paganiſh* rites, and the place of the yearly meetings of the ſtates of the whole iſland. He had the comfort, in his way thither, to receive into the Church of God, by the gate of baptiſm, *Seſcnan*, a man of note, who hoſpitably entertained him in his houſe, whoſe ſon *Benen*, or *Benignus*, took a wonderful affection to the Saint, and was afterwards his diſciple and ſucceſſor in the See of *Armagh*: but his preaching, though confirmed by miracles, had not the deſired effect at *Taraghe*; for *Læogarius*, the ſon of *Neill*, who was at that time the chief amongſt the *Iriſh* Kings, perſuaded by his Druids and Sorcerers, ſhewed no regard to the Saint, nor would ſuffer any of the Aſſembly to take notice of him: yet, notwithſtanding the King's prohibition, a young nobleman, named *Ercus* the ſon of *Dego*, (afterwards firſt Biſhop of *Slane*) and *Dubtag*, a celebrated bard, offered their ſeats to the Saint, and were converted and baptiſed. St. *Patrick* had no better ſucceſs with *Corbre*, the brother of King *Læogarius*, who alſo refuſed to hear the Goſpel; but *Conall*, another of the ſons of *Neill*, received the word of God with great joy; and being baptiſed, gave his caſtle to the Saint, where he built the Church and Monaſtery called *Domnach-Padraig*, or *Patrick's Church*; *Conall* building for himſelf a caſtle in the neighbourhood called *Raith-Airthir*.

BUT it would be endleſs to deſcend to all the particulars of the journeys and apoſtolick labours of the Saint for the ſixty years he cultivated this vineyard, and the miraculous ſucceſs with which the Almighty bleſſed his labours after theſe firſt eſſays: wherefore, to paſs over the converſion of *Alpin*, the King of *Dublin*, with all his ſubjects; the baptiſing of twelve thouſand in *Connaught*, amongſt whom were the ſeven ſons of King *Amalgaidh*;

gaidh; the converting of *Ængus*, King of *Munſter*, *&c.* it may ſuffice to ſay, that by his preaching and wonderful miracles he in a ſhort time quite changed the whole face of *Ireland*; that he expelled the darkneſs of infidelity, aboliſhed their magical ſuperſtitions and other barbarous cuſtoms, erected every where churches, monaſteries, and ſchools of virtue and learning, with ſuch admirable fruits, that the Iſland not only became Chriſtian, but alſo (as it was juſtly ſtiled) an *Iſland of Saints*; and ſo it continued, for two or three centuries at leaſt, after St. *Patrick*'s arrival there. Witneſs the vaſt multitude of religious Communities that were of old in that Iſland, both of men and women, ſerving God in great perfection, as we learn from the moſt certain monuments of antiquity: witneſs a variety of monaſtick orders, rules, and inſtitutes, flouriſhing in thoſe days in *Ireland*, or from thence derived to other parts of *Europe*; as that of St. *Ailbeus*, that of St. *Declan*, that of St. *Brendan*, that of St. *Kiaran*, that of St. *Carthag*, that of St. *Columkille*, that of St. *Comgall*, that of St. *Columban*, that of St. *Finian*, *&c.* witneſs that almoſt infinite number of holy ones, natives of that Iſland, who, by reaſon of their extraordinary piety, were honoured after death amongſt the Saints, both at home and abroad, as may be ſeen in the martyrologies and eccleſiaſtical records of all Chriſtian nations: all which, under God, redound very much to the praiſe of St. *Patrick*'s zeal and apoſtolick ſpirit, who may juſtly be ſtiled the *Father of all theſe Saints*. Neither did *Ireland* only ſend forth, during thoſe centuries, a great number of her natives to be the Apoſtles and Teachers of other nations, as in the caſe of St. *Columba*, St. *Kilian*, St. *Furſey* and his brethren, St. *Columban*, St. *Gallus*, and many more; but alſo taught many to be Saints, who, though not natives, had their education there; which was the caſe of divers *Engliſh*, amongſt others, as of St. *Egbert*, St. *Chad*, St. *Willibrord*, the two Saints *Ewalds*, *&c.* as we have ſeen, or ſhall ſee, in their proper places: for in *Ireland* were formerly ſome of the principal ſchools of all *Europe*, both for virtue and all good learning; as that of *Armagh*, (which, both as a Church and a City, owed its foundation to St. *Patrick*, and was of old the principal ſchool of *Ireland*); that of *Benchor*, a famous Abbey and School founded by St. *Comgall*; that of *Clonard*, where St. *Finian* taught; that of St. *Mocthee*, at *Louth*; that of St. *Ibar*, in the Iſland of

Bek-eri; that of St. *Carthag*, at *Rathene*; that of *Roſs*, where St. *Brendan* was ſometime profeſſor, *&c.*

BUT to return to St. *Patrick*: After he had the comfort of ſeeing the faith of Chriſt well eſtabliſhed in all parts of *Ireland*, having ordained every where Biſhops and Prieſts, and recommended the ſheep of Chriſt to their care, he made a third journey to *Rome*; where he gave an account to the Pope of the ſucceſs of his labours, and of the ſtate of the *Iriſh* Church; and obtained of him, beſides other favours, divers relicks, which he afterwards depoſited in his Church of *Armagh*. In his return, he made ſome ſtay in *Britain*; where he is ſaid to have founded or repaired ſeveral monaſteries that had been deſtroyed by the *Pagans*, and to have filled them with Monks, to whom he delivered excellent rules of a religious life. Then going back into *Ireland*, being now far advanced in years, he ſpent the greateſt part of his time in prayer and contemplation, partly in his monaſtery which he had founded at *Armagh*, and partly in that of *Sabhal-Pahdrig*; yet ſo as not to neglect the viſiting his flock from time to time, preaching frequently the word of God; and holding Synods every year, for correcting diſorders, and regulating the affairs of the Church. Our *Glaſtenbury* antiquities, and other *Engliſh* hiſtories, affirm, that for the latter part of his days he quite withdrew from *Ireland*, and led a ſolitary life amongſt the hermits of *Avallenia*, or *Glaſtenbury*; and that he died and was buried there. In confirmation of which, they alledge the devotion the *Iriſh* always had to that place; that his ſucceſſor St. *Benignus* in like manner retired thither; and that St. *Patrick's* body was there found (after the burning of the monaſtery) in the old Church, on the right ſide of the Altar, *anno* 1184. But all the *Iriſh* hiſtorians maintain, that he died and was buried amongſt them at *Down-Patrick*; and that his body was there found by *Malachi*, Biſhop of *Down*, *anno* 1185, in the ſame vault with the bodies of St. *Brigide* and St. *Columba*. Some, to compound as it were the matter, diſtinguiſh two Saint *Patricks*, the uncle and the nephew; and affirm, that the St. *Patrick* of *Glaſtenbury* was not the Apoſtle of *Ireland*, but his nephew. But from this kind of controverſies we are willing to abſtain. St. *Patrick* died towards the latter end of the fifth century; being, as the authors of his life informs us, 120 years of age, of which he had ſpent ſixty

years in the *Iriſh* Miſſion. He has a place on this day in the *Roman* breviary, with an Office of nine Leſſons.

As to the other Saints of *Ireland*, the diſciples or ſucceſſors of St. *Patrick*, the learned *Uſher*, in his Antiquities of the *Britiſh* Churches, (p. 473, 474) has publiſhed from two old manuſcripts an ancient *Catalogue*, in which they are divided into three ranks or claſſes. The firſt claſs contains the Saints who were cotemporary with St. *Patrick*, and his aſſiſtants in preaching the Goſpel: theſe were in number CCCL. all illuſtrious and holy Prelates, full of the Spirit of God, and founders of the Churches of God in *Ireland*; ſome of them being natives of the Iſland, others *Britons*, *Romans*, or *French*. The Saints of the ſecond claſs came after the death of St. *Patrick*, being CCC in number, ſome few of them Biſhops, the reſt Prieſts, who flouriſhed during four reigns, and were chiefly the men that propagated monaſtick diſcipline and ſacred learning among the *Iriſh*: theſe, according to the *Catalogue*, learnt their *Liturgy*, or *Order of the Maſs*, from three *Britiſh* Saints, *viz.* St. *David*, St. *Gildas*, and St. *Docus*. The Saints of the third claſs, in number C. were, for the moſt part, Prieſts, and flouriſhed alſo during four reigns, down to the time of the great peſtilence; living in deſarts on herbs and roots, and leading moſt auſtere and abſtracted lives. This laſt claſs, ſays the *Catalogue*, was *holy*; the ſecond *more holy*; but the firſt *moſt holy*, which therefore this author compares to the Sun; the ſecond and third to the Moon and Stars.

IT may perhaps be expected we ſhould ſay ſomething here of St. *Patrick*'s *Purgatory*, of which ſome authors have written very wonderful things. But whatever it may have been heretofore, at preſent, as I have learnt from ſuch as have been there in pilgrimage, it is remarkable for nothing elſe but its being a place of devotion, to which many reſort to perform a nine days ſpiritual exerciſe, faſting all the time on bread and water, which they take but once a day; lying on ruſhes, or furze; praying much, performing daily their ſtations round the Iſland bare-foot, and, after Confeſſion and Communion, concluding all by watching four and twenty hours in prayer in St. *Patrick*'s *Cave*: and as they hope, by theſe exerciſes, performed in a penitential ſpirit, to purge away their ſins, they give the place the name of St. *Patrick*'s *Purgatory*. The Iſland lies in a lake called *Logh-Dearg*, in the county of *Donagal*, or *Tyrconnel*.

March

March 18. St. *EDWARD*, King and Martyr.

From *William* of *Malmesbury de Regibus*, Abbot *Brompton* in his Chronicle, and other Hiſtorians.

THE great King *Edgar*, dying in the year 975, left two ſons, the elder named *Edward*, whom he had by his firſt wife *Egelflede* or *Elflede*, daughter to Duke *Ordmer*; and the younger *Ethelred*, whom he had by his ſecond wife *Elfrida*, Daughter to Duke *Ordgar*. Upon the death of the King, *Elfrida* with her party contended that her ſon *Ethelred*, a child of ſeven years of age, ſhould ſucceed in the Kingdom; falſely alledging, that the mother of *Edward* had not been the lawful wife, but only the concubine of King *Edgar*. But the greater and better part of the Nobles, with the two Archbiſhops St. *Dunſtan* and St. *Oſwald*, refuted theſe allegations, and maintained the lawfulneſs of King *Edgar*'s former marriage, which he acknowledged in his life-time; and accordingly regulated the ſucceſſion at his death; and therefore they proceeded to the anointing and crowning *Edward* for their King: upon which the unhappy ſtep-mother, not contented with having in a great meaſure the adminiſtration of the Kingdom in her hands, conceived a deſign againſt his life, which ſhe afterwards put in execution, as we ſhall ſee by and by.

Edward began to reign, directed by the counſels of St. *Dunſtan*, when he was very young in age, but adult in piety. He inherited all the virtues of his father *Edgar*, without the mixture of his faults. The hiſtorians of his life aſſure us, that "from his childhood he was a Prince of a "moſt excellent diſpoſition, averſe from all wantonneſs and ſenſual plea-"ſures, deſirous to render himſelf acceptable to God by purity of body, and "devotion of mind, and amiable to men by his modeſty, clemency, and "prudence: that he behaved himſelf to his wicked ſtep-mother with all "duty and reſpect, leaving to her management the publick affairs of the "Kingdom,

" Kingdom, and expreſſing on all occaſions a moſt tender affection for his " brother *Ethelred.*" Theſe admirable qualities, joined to a great charity to the poor, encreaſed with his years, and procured him the love and favour of God, and a moſt cordial reſpect from his ſubjects; yet were not capable of mollifying the heart of his envious ſtep-mother, who reſted not till ſhe had brought about her wicked deſigns, which ſhe effected in the following manner.

KING *Edward* having now reigned three years and a half, went out one day to divert himſelf with hunting in a foreſt near the town of *Warham* in *Dorſetſhire*; where, being wearied with that exerciſe, and ſeparated from his company, he rode up to *Corf-Caſtle*, where his mother-in-law reſided. She hearing of his coming, went out to meet him, attended by her ſervants, and expreſſed great joy at the ſeeing of him. The pious Prince would not alight from his horſe, only he deſired to ſee his young brother. In the mean time, the Queen, who thought this a fit opportunity of executing her abominable deſigns, ordered drink to be brought out for him; which he took, ſuſpecting no harm; but whilſt he was drinking, was ſtabbed by one of the ſervants; of which wound he preſently died. This happen'd on the 18th of *March*, in the holy time of *Lent*, *anno* 979.

THE Queen ordered his body to be carried to a lodging hard by, in which there lived a poor woman that had been blind from her nativity, and was maintained by her charity: when, behold, in the night, the woman by a wonderful miracle receives her ſight, and ſees a heavenly light ſhining through the whole houſe; in memory of which a Church was afterwards built in the ſame place. The woman, at break of day, acquaints the Queen with what had happen'd; who being afrighted, and deſirous to conceal the murder, ordered the body to be plunged deep into a marſhy ground, where no one might be able to find it. But God was pleaſed to diſcover it by a pillar of light ſhining over the place: upon which it was taken up by the men of the neighbouring town of *Warham*, and carried to a Church dedicated to our Bleſſed Lady; where God was pleaſed, in teſtimony of his innocence and ſanctity, to work great miracles, in curing of the dumb, the lame, and other infirmities: which being divulged through the whole Kingdom, his holy ſiſter St. *Editha*, or (as others ſay) *Elfere* Earl of *Mercia*,

Mercia, caused his body to be taken up three years after his death, (which was found as fresh and entire as if it had been buried that same day) and to be translated with a solemn procession to the monastery of religious Virgins at *Shaftsbury*.

As to Queen *Elfrida*, upon hearing the fame of the miracles wrought at the sepulchre of the Saint, she was desirous to visit his sacred relicks; and in order thereto, mounted on horseback; but neither the horse she commonly made use of, nor any other, would advance one step with her, but stood immoveable, in spite of whips and spurs, and all other means which could be used to make them go forward; so that she was obliged to desist. However, God was pleased to touch her heart with compunction for her sin; and she betook herself in earnest to a penitential life, renounced her worldly grandeur, exchanged her royal attire for sackcloth, practised other great mortifications and austerities, lying whole nights on the hard floor, &c. And having, for expiation of her crime, founded the monasteries of *Wherwell* or *Warwell* and *Ambresbury*, leaving the world, she retired into that of *Wherwell*, and there spent many years in solitude and penance. Her son King *Ethelred*, who by his mother's wickedness came to the crown, though he had no share in her crime, was an unfortunate Prince; and during his reign the *Danes* miserably ravaged *England*, and at length made themselves masters of it.

St. *Edward*'s name is recorded in the *Roman* martyrology on this day, with the following elogium: *In* Britain, *St.* Edward *King, who being killed by the treachery of his step-mother, was illustrated by many miracles.* His day was appointed to be kept holy throughout *England*, by a Synod held at *Winchester*, in the reign of King *Canutus*. His body was taken up, in order to be more honourably enshrined, *anno* 1001; at which time it sent forth a most heavenly fragrancy: some part of his relicks were afterwards translated to *Glastenbury*. His lungs were kept in a place near *Shaftsbury*, from him called *Edwardstow*, which for several ages continued fresh, and seemed to pant. And in the place where his body sometime lay concealed, there broke forth a spring of most pure water called from him the *Fountain of St. Edward*, where many wonderful cures were daily wrought.

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ON the 19th of *March* was honoured by our anceſtors St. *Alcmund*, the ſon of *Alred* King of the *Northumbers*, who was drove into baniſhment by his ſubjects, *anno* 774. This young Prince followed his father on this occaſion into the land of the *Picts*, and made ſuch good uſe of his temporal afflictions as to purchaſe an eternal Crown. Returning afterwards into the Kingdom of the *Northumbers*, he was ſlain, ſays *Matthew of Weſtminſter*, by orders of King *Eardulf*, about the year 800. Many miracles were wrought at his tomb; ſo that his body was taken up, and tranſlated to *Derby*, where a magnificent Church was built in his honour, called to this day the Church of St. *Alcmund*, which was formerly much reſorted to by the people of the north, and illuſtrious on account of the miracles wrought there.

March 20. St. *CUTHBERT*, Biſhop.

From St. *Bede* in his Life, and in his Church-Hiſtory of the *Engliſh* Nation, Lib. IV. Chap. 27, 28, 29, 30.

ST. *Cuthbert*, the great *Thaumaturgus*, or *Wonder-worker of England*, was called in an extraordinary manner from a child to the love and ſervice of God. He was about eight years old, and took great delight in play, as is common to children of that age; when one day, as he was ſporting himſelf amongſt his little companions, one of the number, who ſeemed to be not above three years of age, run up to him, and gravely exhorted him to let alone thoſe childiſh ſports and idle paſtimes, and to betake himſelf to a more ſtaid and ſerious method of life. *Cuthbert* took no notice of his admonitor, but went on with his play; at which the child fell down on the ground, weeping and making great moan. All came running to ſee what was the matter; and *Cuthbert* amongſt the reſt ſought to comfort him: to whom he cried out, by divine inſtinct, *Why doſt thou, O* Cuthbert! *moſt holy Prieſt and Prelate, act theſe things ſo inconſiſtent with thy*

nature and degree? It becomes not thee to play amongſt children, whom the Lord has deſtined to be a maſter of virtue to ancients. This voice, which ſounded in *Cuthbert*'s ears, made a ſtrong impreſſion on his ſoul; that ſame divine ſpirit teaching him by his heavenly unction interiorly, who ſpoke to him by the voice of the child exteriorly: ſo that from this time he conceived a love of virtue, and a deſire of ſerving God. Some time after this he was viſited with a violent pain in his knee, accompanied with a great ſwelling, and a contraction of the ſinews, ſo that he was quite lame. One day being carried out, and laid in the open air, he perceived on a ſudden a horſeman clad in white riding up to him, who kindly ſaluted him, and aſked him, as it were in jeſt, if he was willing to do him a piece of ſervice. *Cuthbert* replied, he would willingly ſerve him in any thing, but for his ſins he had been now for a long time afflicted with a ſwelling in his knee, which had quite diſabled him; for which he could find no cure from phyſicians. The other, having looked at his knee, bid him boil ſome wheaten flour in milk, and apply it hot to the ſwelling, and aſſured him he ſhould be cured; and with that rid away. *Cuthbert* did as he was ordered, and in a few days was healed; ſo that he concluded, God had ſent him an Angel for his phyſician. After which time, as he advanced in devotion, ſo he was ſtill more favoured by heaven; and more than once, having recourſe to God by prayer, was reſcued from grievous dangers by the miniſtry of Angels: as alſo by his prayers he reſcued others from grievous dangers; of which may be ſeen an inſtance in his life, Chap. 3. when, proſtrating himſelf on the ground in prayer, he ſuddenly obtained of God a change of the wind, by which five boats were delivered from inevitably periſhing, that were bringing wood for the ſervice of the monaſtery ſeated on the ſouth ſide of the mouth of the *Tine*.

AFTER this, he was employed in keeping ſheep in the mountains of *Northumberland*; where one night, whilſt he, according to his cuſtom, was watching in prayer, and his companions all aſleep, he ſaw on a ſudden a moſt bright light deſcending from heaven, and in it a multitude of Angels, who came down to the earth, and returned again, carrying with them a ſoul exceedingly glorious. This viſion moved him to a great compunction, and a ſtrong deſire of quitting the world, and devoting himſelf to the exerciſes

of

of a monaſtick life; which he quickly put in execution: for the next day hearing that the great St. *Aidan*, Biſhop of *Lindisfarne*, died the very hour he had ſeen the heavenly viſion, he concluded this was the glorious ſoul he had ſeen; and therefore diſcharged himſelf of the care of his flock, in order to enter into a monaſtery. *Lindisfarne*, it ſeems, was nearer him, in which he knew, ſays my author, there were many holy men; but the great fame of *Boiſil*'s ſublime virtues drew him rather to * *Mailros*, both one and the other of theſe monaſteries following at that time the rule of St. *Columba*, which St. *Aidan* had brought with him from the Iſle of *Hy*.

WHILST the Saint was deſigning and preparing himſelf for this new life, on a certain day, as he was travelling alone, he came into a village, and reſted himſelf a little in the houſe of a good matron; who would have prepared a dinner for him, aſſuring him, that on the road he was going he would meet with no houſe till night where he could refreſh himſelf. The devout young man excuſed himſelf from eating, it being a *Friday*, on which day the moſt part of the faithful, in honour of the Paſſion of Chriſt, uſed in thoſe days to faſt till the ninth hour, that is, till about three in the afternoon. He went on therefore on his journey, faſting till evening; and finding himſelf benighted before he could reach his journey's end, he was obliged to make up to a cottage or hut, which had been built by ſome ſhepherds to ſerve them in the ſummer-ſeaſon, whilſt they kept their flocks in thoſe parts; but now, it being the beginning of winter, was left empty. He enter'd this place, having firſt tied his horſe to the wall, and betook himſelf to his prayers, and to ſinging of *Pſalms*. In the mean time, he perceived his horſe lifting up his head, and pulling out ſome of the thatch, with which there fell to the ground a linnen cloth wrapt up: being deſirous therefore to know what it was, when he had done his prayers, he took up the linnen, and opening it, found half a hot loaf, and as much meat as was enough for one meal: ſo giving thanks, he took the proviſion God had ſent him, and divided the bread betwixt himſelf and his horſe; ſinging praiſes to his divine Majeſty, and bearing from that time a greater affection

* A monaſtery founded by St. *Aidan* on the bank of the river *Tweed*; which being afterwards deſtroyed by the *Danes*, was, in ſucceeding ages, rebuilt and given to the *Ciſtertian* or *Bernardine* Monks.

than ever to holy faſting. This St. *Bede* learnt from a devout Prieſt called *Inguald*, who heard it from St. *Cuthbert*'s own mouth.

WHEN he came to *Mailros*, *Boiſil*, who was the *Præpoſitus* or Prior of the monaſtery under the holy Abbot *Eata*, was ſtanding at the door, and at the firſt ſight of the young ſtranger, ſaid to thoſe that were with him, *Behold a ſervant of God.* And being informed by *Cuthbert* of the deſign of his journey, gave him ſhortly after, with the leave of the Abbot, the tonſure and habit. Thus entering the monaſtery, he took care to keep pace with the other brethren in the obſervance of a regular life, or rather went beyond them all by the love of ſtricter diſcipline; applying himſelf continually to reading, working, watching, and praying; and wholly abſtaining from wine and all ſtrong drink. After ſome time, King *Alchfrid* having given *Rippon* to Abbot *Eata* to build a monaſtery there, the Abbot took with him, for the founding this new monaſtery, ſome of his Monks of *Mailros*, and amongſt them St. *Cuthbert*, who was appointed to take care of the ſtrangers who reſorted thither for hoſpitality. One morning, in the depth of winter, he found in the gueſts room a young man, who, as he ſuppoſed, had come thither, after travelling all the night, weary, hungry, and cold: him, according to his cuſtom, he kindly received; waſhed, and warmed his feet, and obliged him to ſtay to refreſh himſelf with food, which he ſet on the table before him: but going to bring for his gueſt a hot loaf from the oven, he was ſurpriſed at his return to find he was gone; and going out to look for him, could diſcover no marks of his foot-ſteps, though the ſhow had lately fallen, and lay every where upon the ground. But what convinced him that he had entertained an Angel, was to find, when he came into his pantry, three loaves whiter than lillies, yielding an exceeding ſweet ſmell, and no leſs delicious to the taſte, which his gueſt had beſtowed on him. This was a freſh ſpur to him to run on ſtill more vigorouſly in the ways of God, encouraged by this experience of his heavenly favours, which in proceſs of time became more frequent; inſomuch, that it was no uncommon thing for him to ſee and converſe with Angels.

AFTER ſome time, King *Alchfrid* gave the monaſtery of *Rippon* to St. *Wilfrid*; and *Eata* with his Monks, amongſt whom was St. *Cuthbert*, returned to *Mailros*: here, under the conduct of his beloved maſter *Boiſil*, he

he continued in a moſt diligent practice of all religious virtues; till the great peſtilence, which made ſuch havock in *Britain* and *Ireland*, *anno* 664, viſiting alſo the monaſtery of *Mailros*, he was ſeized with it. All the brethren paſſed the night in prayer for him, as looking upon the life of ſo holy a man moſt neceſſary for the edification of their Community. In the morning they told him what they had been doing: at which, riſing up, he called for his ſhoes and his ſtaff, ſaying, *Why do I lie here any longer; God will certainly hear the prayers of ſo many holy men.* And ſo it was; for he quickly recovered; yet ſo that ever after he was, for an exerciſe of his patience, ſubject to pains in the bowels. His maſter *Boiſil*, who had foretold this plague three years before, and that himſelf ſhould die of it, now acquainted *Cuthbert* that the time was at hand, and that within ſeven days he ſhould be taken from him. This ſpace of time theſe two holy men employed together in reading, by way of meditation, the Goſpel of St. *John*, and in heavenly conferences: at which time alſo *Boiſil* (who was, ſays St. *Bede*, a man of wonderful ſanctity, and endued with the ſpirit of prophecy) is ſaid to have foretold to *Cuthbert* his being a Biſhop, and all other things that ſhould happen to him in his life; which the event proved to be true. At the end of the ſeven days *Boiſil*, being taken by the infection, died the death of the Saints, which he met with exceeding great joy; and *Cuthbert* was choſen *Præpoſitus* or Prior in his place.

THIS office the Saint adminiſter'd for many years, in ſuch manner, as not only by word and example to direct his Monks to the perfection of their inſtitute, but alſo to make frequent excurſions to the neighbouring villages, as his predeceſſor *Boiſil* had alſo practiſed, to inſtruct the people in the way of truth and life. It was the cuſtom then, ſays my author, Chap. 9. amongſt the *Engliſh*, that when any Clerick or Prieſt came into a village, the people aſſembled about him, hearken'd willingly to his words, and as willingly endeavoured to put in execution the good leſſons he taught them. But *Cuthbert* had this advantage above others, that he knew ſo well how to take his auditory, and to move them effectually to good, by a certain divine eloquence, recommended by his angelical countenance, and the great opinion all had of his ſanctity, that his auditors laid open to him all the ſecrets of their ſouls, which they were perſuaded could not be concealed from

him;

him; and ſtrove by his preſcription to expiate the ſins they confeſſed, by worthy fruits of penance. The Saint more eſpecially affected to viſit ſuch villages and hamlets, which being ſeated at a diſtance, amongſt high and craggy mountains, were leſs frequented by others, and ſtood moſt in need of this charity, by reaſon of the rudeneſs and ignorance of the inhabitants. Here he ſpent whole weeks, and ſometimes whole months, inſtructing theſe ruſticks by his preaching, and raiſing their hearts from the earth to the love and deſire of the things of heaven.

THE fame of the ſanctity of *Cuthbert*, which God was alſo pleaſed to illuſtrate by miracles, and other extraordinary gifts of the Holy Ghoſt, was ſpread far and near; which occaſioned St. *Ebba*, that royal Virgin, Abbeſs of the double monaſtery of *Coldingham*, to invite him over to edify her Religious by his exhortations. He complied, and ſtaid there ſome days, preaching in the day-time by word and example; and going out in the night, when others were aſleep, to his devotions: for ſuch was his cuſtom alſo in other places. One of the Monks, who ſaw him ſteal out one night, was reſolved to follow, and ſee what he would do; and found that he went down to the ſea-ſhore, which was near the monaſtery; and going into the water up to the arm-pits, there ſung praiſes to God; paſſing in that manner the ſilent time of the night; till before the break of the day coming out, and having prayed awhile on the ſands, he returned again to the monaſtery, to be ready to join with the reſt in their morning *Lauds*. The Brother who ſaw this, perceived alſo two Otters, whilſt he was praying on the ſand, officiouſly warming and drying his feet with their breath and hair: upon which, being ſtruck with very great fear, and thinking the Saint was not ignorant of his watching him, he caſt himſelf at his feet, to beg pardon for his raſh curioſity; which the Saint readily granted, upon condition he ſhould ſay nothing of what he had ſeen, *whilſt I*, ſaid he, *am alive*.

OTHER wonderful things concerning this Saint are related by St. *Bede* in his life; as his often foretelling things to come, diſcovering things diſtant and abſent, procuring by his prayers extraordinary ſupplies from heaven in time of need; diſſipating a fantaſtical fire, by which the devil ſought to withdraw his Auditory from his preaching; and ſtopping by his prayers (by which he obtained upon the ſpot a change of the wind) a real fire, which

which threaten'd the whole village where he was with inevitable ruin; healing the ſick, caſting out devils, *&c.* But of his miracles more hereafter. The order of his life now brings us to ſpeak of his being tranſlated by the Abbot *Eata* from *Mailros* to *Lindisfarne*, or *Holy Iſland*, to diſcharge the office of *Præpoſitus* or Prior over the Religious of that place; which he diligently executed, to the great advancement of piety and monaſtick diſcipline in the Community; enforcing the obſervation of the rule, and overcoming all oppoſition with much patience, more by the perſeverance of his exhortations, than by the rigour of his authority; and ſtill continuing to make his excurſions amongſt the neighbouring people, to excite their ſouls to love, and to labour for life eternal. But let us hear St. *Bede*, Chap. 16. giving the character of this great Saint, more eſpecially with regard to his behaviour at *Lindisfarne*.

" He was a man, ſays he, of an extraordinary patience, moſt invincible " in bearing ſtoutly all adverſities, whether of mind or body, and preſerving " a chearful countenance in all ſad accidents; a teſtimony of his over-look- " ing all exterior ſufferings through the interior conſolations of the holy Spi- " rit. He was ſo great a lover of watching and praying, that he paſſed, as " it was believed, oftentimes three or four nights together without ſleep; " for he was either praying alone in private places, or ſinging Pſalms, " labouring at the ſame time with his hands, to keep off ſleep by working; " or elſe he was going about the Iſland, to ſee in what ſtate all things were, " and ſinging Pſalms as he was walking. When any of the brethren would " complain of their being diſturbed or awaked in the time allotted for ſleep, " he would ſay he rather thought himſelf obliged to any one that awaked " him, as giving him an opportunity of ſhaking off ſleep, and thinking " or doing ſomething profitable. He was ſo much given to compunction, " and ſo much enflamed with heavenly deſires, that he could never cele- " brate Maſs without a flood of tears; ſo that in celebrating theſe myſteries " of the Paſſion of our Lord, he imitated what he was acting, by ſacrifi- " cing himſelf to God in the contrition of his heart, and exciting the ſtan- " ders by to *lift up their hearts*, and to *give thanks to the Lord their God*, " more by the raiſing of his heart, than of his voice; and more by his " ſighing, than his ſinging. He had a fervent zeal for juſtice, yet a great

" caution

"caution in correcting, and meekneſs in forgiving penitents; ſo that ſome-
"times when perſons would confeſs their ſins to him, he would weep for
"them, compaſſionating their weakneſs, and teaching them by example
"how they ought to bewail their ſins. His garments were common, for he
"avoided being either remarkable for cleaneſs or dirtineſs; and to this day
"it is obſerved, by his example in that monaſtery, that no one ſhould wear
"a garment of various or precious colours; but be content with that which
"the natural wooll affords." So far our hiſtorian, who had all opportunities of being thoroughly informed of the particulars of the life of this Saint, as living near him, both in time and place.

AFTER the Saint had paſſed many years at *Lindisfarne* in a conventual life, aſpiring to a cloſer union with God in a more perfect ſolitude, he reſolved, with the conſent of the Abbot and Community, to dedicate the remainder of his days to divine contemplation, in a loneſome cell, as an Anchoret or Hermit. To this end, he went to the Iſle of *Farne*, then uninhabited, and affording neither water, corn, nor tree; where he had at firſt to ſuſtain not only the inviſible attacks of the enemy, who is always moſt buſy about the ſervants of God, but alſo the fantaſtick apparitions and viſible moleſtations of his wicked emiſſaries, who by all means ſought to drive him thence. The Saint feared them not, but quickly put them all to flight, armed as he was, with the buckler of faith, and the ſword of the ſpirit. Here he made himſelf an habitation of earth, building a wall or trench about it with ſuch ſtones as he found in the Iſland, ſome of which were too big for four men to carry, and yet were managed by him without human help. Here alſo he obtained by his prayers a well of freſh water in his very cell; and having procured from his brethren inſtruments for huſbandry, that he might live by the labour of his hands, without being troubleſome to them, he ſowed firſt wheat in the proper time, which quite failed; and then barley, which, though ſown out of ſeaſon, yielded a plentiful crop; which when a great number of birds came to devour, the Saint going out, ordered them to be gone, and to return no more thither; and they obeyed. By the like command, at another time, he alſo reſtrained the ravens from carrying away the thatch from the habitation he had built.

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HE built another manſion at the entry of the Iſland, for the brethren that came to viſit him; where he uſed at firſt to go and wait upon them: but in proceſs of time he ſhut himſelf up in his own little habitation, where the height of the trench intercepted the ſight of any thing but the heavens; and there he gave himſelf up to watching, faſting, and prayer; converſing only by a window, and that generally ſhut, with ſuch as reſorted to him, as many did from all parts, for the affairs of their ſouls; ſome to confeſs to him their ſins, others to ſeek counſel in their temptations, or comfort in their afflictions: and all that came ſorrowful to him returned with joy, being both inſtructed and comforted by him. Whilſt the Saint lived a recluſe in this ſolitude, he underſtood by divine inſtinct the deſire the royal Virgin and Abbeſs *Elfleda* had of having ſomething that belonged to him, out of a faith that ſhe ſhould be cured by it, of an illneſs which ſo far deprived her of the uſe of her limbs, that ſhe could neither ſtand nor go. He ſent her therefore a linnen girdle, by wearing of which ſhe perfectly recovered in two days time; and ſhortly after cured one of her Nuns of an intolerable pain in the head, by applying the ſame girdle to her. To this ſame royal Abbeſs, who deſired and obtained of him a meeting and conference in the Iſland of *Coket*, (which alſo at that time was full of holy Solitaries) he foretold, by the ſpirit of prophecy, many things relating to the death of her brother King *Egfrid*, and his ſucceſſor *Alfred*; as alſo touching his own promotion to a Biſhoprick, which after two years he ſhould reſign, and return to his hermitage. This is that St. *Elfleda* whom her father King *Oſwy* dedicated to God from her infancy, under the conduct of St. *Hilda*, in conſequence of the vow he made when he gained that glorious victory over the Pagan *Penda* and his thirty legions; of which ſee St. *Bede*, Lib. III. Chap. 24.

NOT long after this, a Synod was held at *Twyford* on the *Alne*, in the Kingdom of the *Northumbers*, by St. *Theodore* Archbiſhop of *Canterbury*, and the reſt of the *Engliſh* Prelates, in preſence of King *Egfrid*; in which a reſolution was taken to promote *Cuthbert* to a Biſhoprick. In order to this, they ſent to him divers letters and meſſengers to bring him to the Synod; but could not draw him from his cell, till the King himſelf, accompanied by the holy Biſhop *Trumwine*, and others, as well religious as noble

men, ſailed over into the Iſland, conjuring him with many tears to come along with them; and thus, with much ado, forced him weeping out of his beloved ſolitude, and brought him to the Synod; where he was compelled, by the unanimous votes of all preſent, to accept of the Biſhoprick of *Lindisfarne*, to which he was conſecrated the following *Eaſter* at *York*, by the ſame St. *Theodore*, aſſiſted by ſix other Prelates. Between the time of his election and his conſecration, being called out of his retreat to *Mailros* by Biſhop *Eata*, in his way home, he was informed by an Earl, who entertained him in his houſe, that one of his ſervants was at the point of death: upon which he bleſſed ſome water, and gave it to *Baldhelm*, (then a ſervant of the Earl, afterwards a worthy Prieſt of the Church of *Lindisfarne*, from whom St. *Bede* received this hiſtory) bidding him pour ſome of it into the mouth of the ſick man: which being done, he immediately fell into a ſweet ſleep, and the next morning was perfectly well.

" ST. *Cuthbert* being now Biſhop, adorned this dignity by all kind of " epiſcopal virtues, according to the precepts and examples of the Apoſtles: " for he both protected the people committed to his charge by his conſtant " prayers, and excited them to the love of heavenly things by his moſt " wholeſome admonitions; and, which is the greateſt help to teachers, " he firſt taught by his example what he recommended by his words. " He made it his buſineſs to reſcue the poor and needy from oppreſſion, " to comfort the afflicted, and to recall ſinners from their falſe joys to that " ſorrow which is according to God. In the mean time, he changed not " his former method of life, being as ſparing to himſelf as ever, and ſollici- " tous to obſerve the auſterity and recollection of a Monk, in the midſt " of the crowd of the world; whilſt he was liberal to others, in feeding " the hungry, cloathing the naked, and exerciſing all other duties be- " coming his ſtation." So far St. *Bede*, Ch. 26. Who, in the following Chapters, relates how, by prophetick light, he ſaw, at the very time it happen'd, the death of King *Egfrid*, who was deſtroyed with his whole army by the *Picts*, *anno* 685, (Chap. 27.) How he foretold to the holy Anchoret *Herebert*, that they ſhould both die the ſame day, (Chap. 28.) How he cured in an inſtant, by water which he had bleſſed, the wife of a noble *Thane*, who lay ſpeechleſs and ſenſeleſs, juſt at the point of death, (Chap. 29.)

29.) And another, a Nun, a kinſwoman of *Edilwald*, afterwards Biſhop of *Lindisfarne*, (who was alſo given over by the phyſicians) by anointing her with holy oil, (Chap. 30.) How *Hildmer*, an officer of the King, was alſo wonderfully reſtored to health by ſome bread which the Saint had bleſſed, (Chap. 31.) How the Saint, going into the wild mountainous country to give Confirmation, healed by his prayers and bleſſing a young man reduced to extremity by a conſumption; ſo that he who was brought to him in his bed, returned home ſound on his feet, (Chap. 32.) How in the time of a peſtilence, viſiting and comforting his afflicted flock, he reſtored a dying child to his mother, (Chap. 33.) In fine, to omit other wonders of his life, how he changed water into wine, only by taſting of it, (Chap. 35.)

AFTER the man of God had for two years adminiſter'd in a moſt ſaintly manner the Church of *Lindisfarne*, knowing by divine revelation that the time of his death, or, to ſpeak more properly, of his beginning to live indeed, was now at hand, (as he alſo ſignified to ſome of his friends) he reſigned his Biſhoprick, and returned to his beloved cell in the Iſland of *Farne*, there to prepare himſelf for his laſt paſſage. When he went into the boat to go over to the Iſland, one of the Monks aſked him when they might expect his return. He anſwered, *When you ſhall bring back my body to this place.* Two months he remained in the Iſland, rejoicing much for having recovered his former repoſe, and practiſing a moſt rigorous mortification: after which he was taken on a ſudden with a violent illneſs, which prepared him, by the fire of temporal pains, for the joys of eternal beatitude. The particulars of his laſt ſickneſs and death St. *Bede* received from *Herefrid*, who was at that time Abbot of *Lindisfarne*, and was preſent at his death. His illneſs laſted three weeks. Abbot *Herefrid*, who was in the Iſland when he was firſt ſeized, coming to crave his bleſſing before his return home, perceived, by ſome words he dropped concerning his burial, that he was to die ſhortly; and therefore would have left ſome of the brethren there to attend him, but the Saint would not admit of it: ſo the Abbot returning to *Lindisfarne*, ordered prayers to be ſaid without intermiſſion for him; and reſolved to make what haſte he could back to viſit him, by reaſon of his ſickneſs. But ſo it happen'd, by divine diſpenſation, for the greater

merit of the Saint, that for five days the ſeas were ſo ſtormy, there was no poſſibility of taking boat to go over to him. During which time, as the Abbot underſtood afterwards from his own mouth, he had ſuffered much from his illneſs, and the want of all neceſſaries, but much more from the aſſaults of his ſpiritual enemies, who in his whole life had never made ſuch violent attacks upon him, as in theſe five days. The Abbot now prevailed upon him to have ſome of the brethren to attend him, particularly the elder *Bede*, and one *Walchſted* a Monk, (who having laboured long under a great infirmity, was perfectly cured by touching the Saint) nor would he himſelf be long abſent from him. But having obtained of him that his body ſhould be buried in their monaſtery, and received from his mouth (though he ſpoke now with great difficulty, and by intervals) his laſt inſtructions, (by which he recommended to his Religious *peace, concord, and charity amongſt themſelves, and with all other ſervants of Chriſt*; *hoſpitality to all*; *humbly preferring others to themſelves*; *flying Schiſmaticks, and ſuch as were rebels to God's Church*; *and, in fine, diligently obſerving the Catholick inſtitutes of the Fathers, and the regulations God had given them by his miniſtry)*; he continued with him the laſt day and night of his mortal life, which the Saint ſpent in ſilence and quiet prayer.

WHEN the uſual time of midnight prayer was come, the Abbot adminiſter'd to him the bleſſed Sacrament of the Body and Blood of Chriſt for his viaticum; which when he had received, lifting up his eyes to heaven, and ſtretching forth his hands on high, he gave up his ſoul, intent on the divine praiſes, to take her flight to heavenly joys, *March* 20, *anno* 687. He was buried in the Church of St. *Peter* at *Lindisfarne*, on the right ſide of the high Altar. Many great and glorious miracles were wrought at his tomb, or by his interceſſion, both then and in ſucceeding ages. His body being taken up eleven years after his death, was found whole and uncorrupt, much more like one aſleep than a dead corpſe; and after divers tranſlations during the invaſions of the *Danes*, who deſtroyed *Lindisfarne*, and all the other monaſteries of the north, it was at length placed at *Durham*, and the Biſhoprick of *Lindisfarne* ſettled there. We learn from *William* of *Malmeſbury*, L. 4. *de Pontif.* that the Saint's body was again found uncorrupt, and ſhewed openly to all who had a mind to ſee it, four hundred

and

and eighteen years after his death; and Dr. *Harpsfield*, (Sæc. VII. Ch. 34.) and other hiſtorians, aſſure us, it was found in like manner uncorrupt, when † his ſhrine was defaced in the days of King *Henry* VIII. At which time a gold ring, in which a ſaphire was enchaſed, was found on his finger, which Dr. *Harpsfield* ſays he had ſeen; but Dr. *Smith*, Biſhop of *Chalcedon*, in his *Flores Hiſtor. Eccl.* p. 120. tells us, he had the happineſs to poſſeſs; it being given him by *Anthony* Viſcount *Montague*, who had it from Sir *Robert Hare*, and he from Dr. *Watſon*, the laſt Catholick Biſhop of *Lincoln*.

† *N. B.* His body was afterwards buried by the Monks under the ſame place where his ſhrine ſtood. *J. D. Ancient Rites*, &c. *of the Church of* Durham, *p.* 160.

March 20. St. *HEREBERT*, Prieſt and Hermit.

From St. *Bede*, Lib. IV. Chap. 29. and in the Life of St. *Cuthbert*, Chap. 28.

" THERE was a certain Prieſt, ſays this pious hiſtorian, venerable for his life and manners, whoſe name was *Herebert*; who had for a long time been united with the man of God *Cuthbert*, in the bands of a ſpiritual friendſhip. He led a ſolitary life in an Iſland encompaſſed by the lake from which the river *Derwent* flows; and was wont to viſit him [St. *Cuthbert*] every year, and to receive from him leſſons of eternal ſalvation. The holy Biſhop, not long after the death of King *Egfrid*, went to *Carliſle*, there to ordain Prieſts, and to give the religious habit and benediction to the * Widow-Queen, in her ſiſter's monaſtery. *Herebert* hearing he was there, came to him according to his cuſtom, deſirous of being more and more enflamed with the love of heavenly things by his wholeſome exhortations. Here, whilſt they were entertaining one another with the moſt delicious ſweets of celeſtial wiſdom,

* Queen *Ermenburga*.

" wiſdom, *Cuthbert* ſaid, amongſt other things, *Remember, Brother* Here-
" bert, *to aſk me now, and ſay all that you have to ſay; for after our pre-*
" *ſent parting we ſhall ſee one another no more, with theſe carnal eyes, in*
" *this world: for I certainly know the time of my diſſolution is at hand.*
" *Herebert* hearing this, caſt himſelf at his feet, and with ſighs and tears
" ſaid to him, *I beg of you, for our Lord's ſake, not to leave me behind*
" *you; but remember your old companion, and pray the Almighty, that as we*
" *have ſerved him together on earth, we may depart together to ſee his glory*
" *in heaven: for you know I have always endeavoured to live according to*
" *your directions; and whatſoever I have failed in, through ignorance or*
" *frailty, I have taken care by your orders to correct.* The Biſhop applied
" himſelf to prayer; and preſently being taught interiorly that he had ob-
" tained what he had aſked of the Lord, *Ariſe*, ſaid he, *Brother, and*
" *don't weep, but rejoice; for the divine goodneſs has granted our requeſt.*
" The event proved the truth of this promiſe and prophecy: for after their
" parting at that time, they no more ſaw one another in this world; and
" their ſouls leaving their bodies at the ſame moment of time, (on the 20th
" of *March)* were immediately joined in the happy ſight of one another,
" and carried together by the miniſtry of Angels to the heavenly Kingdom.
" But *Herebert* was firſt prepared by a long ſickneſs, perhaps with this de-
" ſign of the divine goodneſs, that if he was any thing inferior to bleſſed
" *Cuthbert* in merit, it might be made up to him by the continual pain of
" a tedious illneſs; that ſo being equalled in grace to his interceſſor, as he
" departed out of the body at the ſame time, ſo he might be received with
" him in the like ſeat of eternal bliſs." So far St. *Bede*.

March 21. St. *ENDEUS* or *ENNA*, Abbot.

HIS name is illuſtrious amongſt the *Iriſh* Saints, as may be ſeen in *Uſher*'s Antiquities, p. 498, *&c.* though the particulars of his life are involved in obſcurity. The beſt account we have of this holy man informs us, that he was the ſon of *Conall-Deyre*, Lord of *Orgiellia* or *Ergall*, a large territory in *Ulſter*; and that he was for ſome time after his father's death Chieftain or Prince of that country; till, by the pious exhortations of his ſiſter * St. *Fanchea*, (who was a religious Virgin and Abbeſs) he left the world, and became a Monk. Going alſo abroad by her adviſe, after ſome ſtay in *Britain*, in the monaſtery of † *Roſnat*, under the Abbot *Manſenus*, he took a journey to *Rome*; where he is ſaid to have been ordained Prieſt, and to have founded a Religious Community of one hundred and fifty brethren. At length returning home, he obtained, at the requeſt of St. *Ailbeus* Biſhop of *Emelye*, of *Ængus* King of *Munſter*, a grant of the Iſle of *Aran* or *Arn*, where he eſtabliſhed a famous monaſtery, or rather monaſteries, in which he trained up many diſciples, illuſtrious for ſanctity, (amongſt the reſt St. *Queranus* or *Kieran* the younger, St. *Coemgen*, St. *Carthag*, and St. *Finnian* Abbot of *Magbile)*; inſomuch, that this Iſland, in proceſs of time, from the multitude of Saints that lived and died there, was called *Aran of the Saints*. St. *Endeus* flouriſhed in the latter end of the fifth and the beginning of the ſixth century. What year he died I have not found. The chief Church of the Iſland is dedicated to God in his name, and is called *Kill-Enda*. There is alſo another Church in the ſame Iſland, called *Teglach-Enda*, where, in the Church-yard, is the ſepulchre of St. *Endeus*, and, as they ſay, of one hundred and twenty other Saints. See *F. Colgan*, *March* 21.

* Abbeſs of *Kill-aine*, at the foot of *Mount Bregh*, in the confines of *Meath*.

† The *Vale of Roſs* in *Pembrokeſhire*.

March

March 23. St. *EDILWALD* or *OIDILWALD*, Prieſt and Hermit.

From St. *BEDE*, Lib. V. Chap. 1.

ST. *Edilwald*, or *Oidilwald*, was for many years a Monk in the monaſtery of *Rippon* in *Yorkſhire*; "where having received, ſays my "author, the Prieſtly Office, he ſanctified it by actions worthy of "that degree. After the death of the man of God *Cuthbert*, this venerable "Prieſt ſucceeded him in the exerciſes of a ſolitary life, in the manſion "which that Saint had choſen, before he was Biſhop, in the Iſle of *Farne*. "Now, that it may appear more clearly how great was the merit, and "how holy the life of this ſervant of God, I will relate one miracle of "his, which was told me by one of the Brothers, who was concerned, "and for whoſe ſake it was wrought, *viz. Guthfrid*, the venerable Servant "and Prieſt of Chriſt, who afterwards preſided in quality of Abbot over "the Brethren of the Church of *Lindisfarne*, in which he was educated. "*I came*, ſaid he, *to the Iſland of* Farne, *with two other Brethren, deſiring "to ſpeak with the moſt Reverend Father* Oidilwald: *and when we had "been comforted by his diſcourſes, and having aſked his bleſſing, were re-"turning home, on a ſudden, when we were in the middle of the ſea, the "good weather, that was wafting us over, was changed, and ſo great and "furious a ſtorm enſued, that neither ſail nor oars were of any uſe to us, "and we looked for nothing but death. Having a good while ſtruggled in "vain with the wind and waves, we looked back at laſt to ſee if by any "means we might recover at leaſt the Iſland from whence we were come; "but we found ourſelves equally beſet by the tempeſt on all ſides, ſo that we "had no manner of hopes of eſcaping. But looking out at a great diſtance, "we could perceive, in the Iſle of* Farne, *the moſt godly father* Oidilwald, "*who had come out of his lurking hole, and was contemplating our danger:*

"*for*

" *for hearing the noiſe of the winds, and the roaring of the ſea, he came* " *out to ſee what would happen to us. And when he ſaw our labour, and* " *the deſperate condition we were in, he bent his knees to the Father of our* " *Lord Jeſus Chriſt, to pray for our life and ſafety. As he finiſhed his* " *prayer, the ſwelling ſea was aſſwaged immediately; ſo that the rage of* " *the tempeſt entirely ceaſing, a fair gale attended us over the ſmooth waters* " *to the very ſhore: where, being ſafely arrived, we had no ſooner drawn* " *our boat out of the water, but preſently that ſame ſtorm, which in our* " *favour had been for a little while interrupted, began to rage again, and* " *ceaſed not all that day; to the end it might plainly appear, that ſmall* " *intermiſſion had been granted from heaven, at the prayers of the man of* " *God, that we might eſcape.*

" THIS ſervant of God remained for twelve years in the Iſland of *Farne*, " and died there; but was buried in *Lindisfarne*, in the Church of St. " *Peter* the Apoſtle, near the bodies of St. *Cuthbert* and St. *Eadbert*." So far St. *Bede*. His bones were afterwards taken up in the time of the *Daniſh* devaſtation, *anno* 875; were tranſlated to *Durham*, *anno* 995; and more honourably enſhrined, *anno* 1160.

March 24. St. *HILDELID*, Virgin and Abbeſs.

From St. *Bede*, Lib. IV. Chap. 10. *William* of *Malmesbury*, Lib. II. *de Pontif. Capgrave*, &c.

HILDELID, or *Hildelithe*, was one of the firſt Virgins of the *Engliſh* nation that conſecrated herſelf a Spouſe to Chriſt; going abroad for that purpoſe to a *French* monaſtery, where ſhe quickly became ſo perfect, as to be fit to teach and direct many other Virgins, as their mother and miſtreſs, in the holy diſcipline of a religious life. When therefore St. *Earkonwald* had founded for himſelf the Abbey of *Chertſey*, and for his ſiſter *Edilburga* or *Ethelburga* the monaſtery of *Barking*, not being able at that time to find in *England* (where as yet there were ſcarce

any Nunneries) a religious woman fit to model this new eſtabliſhment, he invited over St. *Hildelid* from *France*, and committed his ſiſter to her care, to be inſtructed by her in regular diſcipline. Thus St. *Edilburga* herſelf, who was the firſt Abbeſs of *Barking*, and illuſtrious for her ſanctity and miracles, was indeed a diſciple of St. *Hildelid*, though ſhe died before her, and was ſucceeded by her in the ſuperintendency of that Community of Saints. "*Edilburga* had for ſucceſſor in the office of Abbeſs, ſays St. *Bede*, "Lib. IV. Chap. 10. the devout ſervant of God *Hildelid*; who for many "years, that is, even to a very great age, preſided over that monaſtery; be- "ing moſt ſtrenuous in maintaining the obſervance of regular diſcipline, "and in the care of providing all things for the Community. She, by "reaſon of the narrowneſs of the place where the monaſtery is built, "thought proper to have the bones of the men and women ſervants of "Chriſt, who had been buried there, taken up, and tranſlated into the "Church of the bleſſed Virgin-Mother of God, and all to be interred in "one place; where, as the reader may find in the book from which we "have extracted theſe things, the brightneſs of a heavenly light has often "been ſeen, and a fragrancy of a wonderful ſweet odour often perceived, "and many other ſigns ſhewn." So St. *Bede*; who gives, in the ſame chapter, an inſtance of a lady, who was blind, and recovered her ſight upon the ſpot, by praying there.

THE author of St. *Hildelid*'s life in *Capgrave* adds, that this holy Abbeſs was repleniſhed with divine charity; and, both by her inſtructions and actions, was a perfect pattern and teacher of all that was good, in watchings, abſtinence, benignity, clemency, and every other virtue becoming her profeſſion; ſo that divers great Saints, amongſt the reſt St. *Dunſtan*, St. *Ethelwold*, and St. *Elphegus*, have highly honoured her memory. St. *Aldelm*, her cotemporary, gives her alſo great commendations in the Preface of his book *of Virginity*, which he dedicated to her: and it is believed St. *Boniface*, the Apoſtle of *Germany*, ſpeaks of her in his twenty-firſt Epiſtle, where he relates what he had learnt from *the venerable Abbeſs Hildelid*.

ST. *Hildelid* had alſo another great Saint for her diſciple, *viz.* St. *Cuthburga*, ſiſter to *Ina* King of the *Weſt Saxons*, who having been given in marriage to *Alfred* King of *Northumberland*, obtained by earneſt prayers and

and tears, that ſhe might retire from the world, and wholly conſecrate herſelf to God; which ſhe did, as we learn from *William* of *Malmeſbury*, (*de Regibus*, Lib. I. Chap. 2.) in the monaſtery of *Barking*, under the diſcipline of the holy Abbeſs St. *Hildelid*. She afterwards, jointly with her ſiſter *Quenburga*, founded, in the year 713, the monaſtery of *Winburn* in *Dorſetſhire*; and there eſtabliſhed that excellent diſcipline which ſhe had learnt from ſo great a miſtreſs. It was from this monaſtery of *Winburn* St. *Boniface* afterwards invited into *Germany* St. *Lioba* and her holy companions, to inſtruct his *German* converts of the female ſex in the regular inſtitutes of monaſtick life.

ST. *Hildelid* departed to our Lord in a good old age, but in what year I have not found.

✠

ON the 25th of *March* our martyrologies commemorate St. *William*, Martyr, a child of twelve years of age, who was put to death on that day by the *Jews* of *Norwich*, in hatred of Chriſt and Chriſtian Religion, *anno* 1144; and was illuſtrated by divers miracles. He is different from another boy, who was crucified by the *Jews* in the ſame city, *anno* 1235; though ſome have confounded them.

ON the ſame day the *Iriſh* celebrate the memory of St. *Cammin*, Abbot; of whoſe life we know but few particulars, though he has a place in *Uſher*'s *Britiſh* Antiquities, p. 503. amongſt the moſt celebrated Saints of *Ireland*. He retired from the noiſe of the world into the ſolitude of the Iſland of *Iniſh-Kealtair*, in the lake of *Derg-Derch* or *Dergid*, in the confines of *Thomond* and *Galway*; where there is ſtill a Church that bears his name, called *Tempul-Cammin*. Here, after ſome time, ſeveral diſciples reſorting to him, attracted by the fame of his ſanctity, he built a famous monaſtery, in which he trained up many holy ſouls for heaven. This monaſtery was one of thoſe which was in higheſt veneration amongſt the *Iriſh*, by reaſon of the eminent holineſs of its founder, and its other inhabitants. Amongſt the other virtues of St. *Cammin*, he was eſpecially remarkable for his patience in a great variety of ſufferings, which he endured, from a complication of diſtempers, for many years. His happy death is marked in the *Inis-fallen* Annals about the year 653.

March 29. St. *GUNDLEUS*, Confeſſor.

From his Life in *John* of *Tinmouth*.

GUNDLEUS was ſon to a King of the *Dimetians*, or *South Wales*. After the death of his father he divided the Kingdom with his ſix brothers, who reſpected him nevertheleſs, and obeyed him in all things as their elder. He married *Gladuſa*, daughter of *Braghan*, a *Britiſh* Prince, (who gave name to *Brecknockſhire*, and was father of St. *Canoc* and St. *Keyna*) who brought forth to him the great St. *Cadocus*, who afterwards founded the famous monaſtery and ſchool of *Llancarvan*, three miles off *Cowbridge* in *Glamorganſhire*. In the mean time, *Gundleus*, not content with the narrow bounds of his earthly principality, laboured in good earneſt to ſecure himſelf an eternal Kingdom. In order to this, and for his greater ſpiritual progreſs, he after ſome time retired wholly from the world, admoniſhed, as it is ſaid, by an Angel, and choſe a ſolitary place for his manſion, where he built a Church, and lived in great abſtinence and wonderful purity of converſation. His cloathing was ſackcloth, his food barley bread mingled with aſhes, and his drink water. He uſually roſe at midnight; and to abate the heat of carnal inclinations caſt himſelf into cold water. He received nothing from any one, but ſuſtained himſelf by the labour of his hands. After living many years in this manner in great ſanctity, when the end of his days approached, he ſent to the holy Prelate St. *Dubricius*, and to his ſon *Cadocus*, deſiring the charity of a viſit from them; who came and comforted him: then having received the holy Communion for a viaticum and defence of his ſoul in her laſt paſſage, he departed to our Lord on the 29th of *March*, towards the cloſe of the fifth century. Many miracles were wrought at his ſepulchre, in healing of all ſorts of infirmities in favour of ſuch as implored his interceſſion, by which God was glorified in his Saint.

APRIL.

APRIL.

April 1. Saints *CAIDOC* or *ADRIAN*, Prieſts.

ON the 1ſt of *April* are commemorated in *Wilſon*'s *Engliſh* martyrology the Saints *Caidoc* and *Adrian*, *Iriſh* Prieſts and Apoſtolick Preachers; who, going over into *Picardy*, in the days of King *Dagobert*, met there with very bad treatment from the rude barbarous people of the country: but were reſcued out of their hands, and hoſpitably entertained by *Richarius*, Lord of *Ponthieu*; whom they taught by their preaching, and by their ſaintly lives, to become himſelf a great penitent, and afterwards a great Saint. They alſo gained many other ſouls to Chriſt; and at length made a happy end, and were buried in St. *Richarius*'s monaſtery in the ſeventh century.

ON the ſame day the *Aberdeen* breviary commemorates St. *Gilbert*, who from Archdeacon of *Murray* was made Biſhop of *Cathneſs*; and after having worthily adminiſter'd that See for twenty years, illuſtrious for ſanctity and miracles, departed to our Lord on the 1ſt of *April*, *anno* 1240.

April 3. St. *RICHARD*, Biſhop of *Chicheſter*.

From his Life written by Fryer *Ralph Bocking*, a *Dominican*, who had been for ſome time his *Confeſſarius*; and from an anonymous Writer in *Capgrave*, publiſhed within a few Years after the Saint's Death.

ST. *Richard*, ſurnamed *De Wiche*, was born at *Wiche* in *Worceſterſhire*. His father was called *Richard*, and his mother *Alice*. From his childhood he had an averſion for dances, ſhews, and ſuch like vanities, which young people are ſo fond of; and applied himſelf ſo diligently to learning and virtue, as to excel in a ſhort time all his ſchool-fellows, and others of his age. His elder brother, during his minority, was under ward; ſo that he came to his eſtate in great diſtreſs. *Richard*, pitying his brother's caſe, and being not able to help him any other way, made himſelf his ſervant, tilling his ground, and ſerving him for a long time with much patience in the meaneſt and moſt laborious employments: by which means he ſo far gained his brother's love and affection, that of his own accord he freely ſettled by deed all his inheritance upon him. After this, his friends propoſed to him an advantageous match with a young Lady with a good fortune, which was upon the point of being concluded; when *Richard*, perceiving his brother on this occaſion was uneaſy, and repented of having made over his eſtate to him, deſired him to be under no manner of concern; for as he had generouſly given up his lands to him, he would with the like generoſity reſtore them again: and that if the young Lady and her friends approved of it, he would reſign her alſo up to him; for he aſſured him he had never ſo much as once touched her lips. He was as good as his word; and quitting all his worldly hopes, he betook himſelf to his ſtudies; firſt at *Oxford*, and afterwards at *Paris*; where, with two other chamber-fellows, he lived in great poverty, feeding all that time only upon bread

bread and pottage: which, nevertheleſs, as he uſed afterwards to ſay, was the moſt pleaſant ſtage of his whole life.

AFTER he had made ſuch progreſs at *Paris* in the liberal arts, as to be judged worthy by all of the title of *Maſter*, he returned to *Oxford*, chuſing rather to take that degree in his own country; to which he was there ſhortly after advanced, and for ſome time taught Philoſophy in that Univerſity. My author relates, from the teſtimony, as he ſays, of faithful and religious men, an inſtance of an extraordinary providence in favour of our Saint, whilſt he was teaching at *Oxford:* when being invited to a publick dinner, upon occaſion of the inauguration of ſome new Doctor; and being ſeated at table in the place appointed to him, a beautiful young man on horſeback deſired to ſpeak with him at the door, who refuſed to alight and come in, but urged that Mr. *De Wiche* ſhould be called to him without delay. The Saint aroſe from his place, and went to the door; but the perſon that had ſent for him was gone, and no one could tell which way. In the mean time, a great ſtone, which happen'd to be looſe, fell from the wall upon the very ſeat where the Saint was placed; which, if he had not been thus called out by his good Angel, muſt have cruſhed him to death.

FROM *Oxford* our Saint paſſed to *Bologna* in *Italy*, to ſtudy the Canon Law in that famous Univerſity; where he remained above ſeven years, and became ſo great a proficient in that faculty, that his Profeſſor, being hinder'd by his infirmities from continuing his daily lectures, could find no one ſo proper to ſubſtitute in his place as Mr. *De Wiche*; who, for his part, behaved himſelf in that employ with ſo much wiſdom and humility for above half a year, as to be highly praiſed and honoured by the whole Univerſity. The Profeſſor, who was a very rich man, had ſo great an eſteem and affection for him, that he would have detained him there, and given him his only daughter in marriage, and ſettled upon him all his worldly ſubſtance: but *Richard*, who was led by another kind of ſpirit, humbly declined the offer; and taking his leave, returned to *Oxford*; where he lived a moſt rigid and auſtere life, in labours, watchings, and other bodily mortifications; till, by reaſon of the great opinion all had of his virtue and wiſdom, he was unanimouſly choſen Chancellor of the Univerſity.

THE

THE two moſt illuſtrious Prelates at that time in the *Engliſh* Church were St. *Edmund* Archbiſhop of *Canterbury*, and *Robert* (ſurnamed *Groſsteſt*) Biſhop of *Lincoln*. Theſe both at the ſame time (though the one knew nothing of the intentions of the other) made earneſt ſuit to have St. *Richard* for their Chancellor; ſuch was the eſteem they had of his prudence and integrity. The Saint gave the preference to St. *Edmund*; and executed his office in ſuch manner as became a Saint. He was faithful in his charge, refuſed abſolutely all kind of preſents, and was averſe from all haughtineſs and pride. He was perfectly juſt, affable, mild, modeſt, and ſincere; and all his words and actions were ſeaſoned with a certain unaffected humility and calmneſs. He ſtuck cloſe to his holy Prelate in all his tribulations, and accompanied him in his exile; and after his death retired into a convent of the *Dominicans* at *Orleans*, where he gave himſelf up to the ſtudy of Divinity, and the reading of the holy Scriptures; till being made Prieſt he returned to *England*, to the care of the pariſh committed to his charge.

Boniface, who ſucceeded St. *Edmund* in the Archbiſhoprick of *Canterbury*, knowing the great merit of our Saint, obliged him to reſume his office of Chancellor, which he would have declined; and not long after, upon the demiſe of *Ralph Neville* Biſhop of *Chicheſter*, cauſed him to be choſen Biſhop of that See, preferably to a Court-favourite, whom the King [*Henry* III.] had recommended. This provoked the King the more, becauſe St. *Richard* had ſtuck ſo cloſe to the bleſſed Archbiſhop St. *Edmund* in his controverſy with him: therefore he ordered all the temporalities of the See of *Chicheſter* to be ſeized upon; nor would any ways relent, upon the Saint's humble requeſt for the reſtitution of the goods of his Church: ſo that after many fatigues, vexations, and opprobious uſages, he was obliged to go to plead his cauſe at *Rome* before Pope *Innocent* IV. to whom the King alſo had ſent his deputies. The Pope having heard both ſides, ratified the election of the Saint, and conſecrated him Biſhop with his own hands. It was remarkable on this occaſion, that whereas another conſiderable Prelate of that country was to be ordained at the ſame time, and for the anointing of him ſcarce one drop of oil could be had out of the Phial or Chriſm: when it came to St. *Richard*'s turn to receive the ſacred Unction,

Unction, it flowed, to the admiration of all, with ſuch abundance upon his head, that the aſſiſtants were obliged to ſtop it with linnen cloths from running down upon his neck and ſhoulders: which gave occaſion to one of the Cardinals to ſay, *Indeed this man has received the plenitude of Grace.*

THE Saint, in his return homewards, viſited at *Pontigny* the ſepulchre of his old maſter St. *Edmund*, already illuſtrious for miracles. Then coming into *England*, he found all the revenues of the See of *Chicheſter* conſumed by the officers of the King; who alſo publiſhed an order that no one ſhould lend him any thing to ſupply his wants. And when he produced the Pope's letters in his favour, inſtead of any redreſs, he only met with a heavier perſecution. To his Dioceſe therefore he went bare and pennyleſs; and there living at another's houſe and table, diligently applied himſelf to the functions of his charge, often going forth to viſit places of his Dioceſe, and adminiſter the ſacraments to his flock: however he neglected not from time to time to call upon the King, and humbly demand the reſtitution of his goods; though he was always repulſed with reproaches and injuries, which he ſuffered with wonderful patience, comforting thoſe that were about him, with putting them in mind of that which is written of the Apoſtles, *Acts* v. that *they went with joy from the preſence of the council, for that they were accounted worthy to ſuffer reproach for the name of Jeſus*; and aſſuring them their preſent tribulation would be changed into joy.

AFTER two years, the Pope, by threatening the King with the Eccleſiaſtical Cenſures, obtained for the Saint that his lands and other goods belonging to his Church ſhould be reſtored, though much damaged and impaired. So the man of God, being now ſeated in his epiſcopal Chair, began to ſhine forth with all kind of virtues more illuſtrious than ever. He was moſt fervent in prayer night and day, liberal in alms-giving, rigorous in the chaſtiſement of his own body. His charity increaſed with his revenues; whilſt his carriage, his ſpeech, and behaviour, became more humble. At his table ſome good book was read; that whilſt the body received its nouriſhment, the ſoul alſo might be ſerved with its proper food. And when the reader left off, the Saint would entertain his gueſts with ſome reflections upon what had been read, or ſome other edifying diſcourſe. Whatever town or village he came to in his Dioceſe, he always made diligent enquiry after

the ſick and the poor; and not only bountifully relieved them in their corporal neceſſities, but viſited them in perſon, to comfort them, and to refreſh their ſouls with the heavenly food of his pious exhortations. His brother, to whom he had committed the managing his temporal affairs, told him his profuſe alms had already exhauſted his ſtock, and that the revenues of his Dioceſe were not ſufficient for maintaining ſo great a multitude of poor. "Why then, ſaid the Saint, ſell the plate which is for my "table; for, thank God, I can eat out of ordinary platters, as my father "did before me, and drink out of a common cup: ſurely it is not juſt "we ſhould eat and drink in ſilver and gold, whilſt Chriſt is ſuffering "hunger in the perſons of the poor. Sell alſo my horſe, and let the price "be employed in ſuccouring the poor members of Jeſus Chriſt." Neither did he only feed the hungry, but alſo cloathed the naked, and frequently with his own hands buried the dead. He founded likewiſe a hoſpital for poor Prieſts, reduced through age, blindneſs, or other infirmities; furniſhing them with proper food and cloathing, that they might not be obliged to ſeek it by begging.

THE Almighty was pleaſed more than once to declare, by evident miracles, his approbation of theſe great charities of his ſervant; eſpecially when one loaf, bleſſed by him, was ſo wonderfully multiplied as to ſatisfy three thouſand poor; each one receiving his uſual portion, and as many pieces remaining as would have ſufficed for a hundred others. And ſeveral other times God was pleaſed to work ſuch wonders as theſe in his favour. When the news was brought him of a very conſiderable damage he had received by fire; when all his family was lamenting the loſs, he alone was unmoved; and with a pleaſant countenance, giving God thanks, bid his people be of good courage; for that there was yet enough remaining for their neceſſities: "and perhaps, ſaid he, God has puniſhed us with this loſs, becauſe we "were not liberal enough in our alms; and therefore ſee that we give more "bountifully for the time to come." He uſed to charge all his officers, as they muſt otherwiſe look for the moſt ſevere judgments of God to fall on their heads, to exact nothing of any one beyond their due; nor to give unneceſſary trouble or vexation to any of his Dioceſans: and for his part, he would oftentimes remit his juſt rights;

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HE was ever ſtout and conſtant in maintaining the cauſe of God, and the diſcipline of the Church, without reſpect of perſons; as he demonſtrated on divers occaſions: and yet even thoſe offenders whom he was obliged to put under the cenſures of the Church, whenever they came to him, he treated with fatherly tenderneſs, and wonderful charity. In his controverſies which he had touching the rights of his Church with *Richard* Earl of *Cornwall*, with the Counteſs of *Kent*, and other great perſons, he ever repaid their injuries with honour, and their enmity with good-will. Whilſt he was ſo mild to others, he was always ſevere to himſelf, wearing next to his ſkin, for mortification, a hair-ſhirt, and ſometimes a coat of mail: and as to his own kindred and relations, he would by no means advance them to ſpiritual preferments, for fear of being influenced by fleſh and blood.

AS to the ſpiritual functions of his miniſtry, it is not to be expreſſed with what zeal and labour he preached the word of God, both in his own and other Dioceſes; what a talent he had in treating with penitents, and hearing their confeſſions; what pains he took in inſtructing the ignorant, in giving counſel to the doubtful, in encouraging the puſillanimous; and, in a word, how he became all to all, that he might gain all to Chriſt. At length, by commiſſion from the Pope, he undertook to preach throughout the Kingdom, in order to encourage an expedition for the recovery of the *Holy Land*. He began with his own Church of *Chicheſter*, and ſo proceeded along the coaſt till he came to *Canterbury*. Ten days before he arrived at *Dover*, he began to be ill of that ſickneſs which was to be his laſt; yet he did not intermit his daily labours, but continued to preach every day, to hear confeſſions, adminiſter confirmation, *&c.* as before; though his bodily ſtrength was thereby almoſt quite exhauſted. At *Dover* he took up his lodging in an hoſpital called *God's Houſe*; and there, at the requeſt of the maſter of the hoſpital, he conſecrated, in the honour of his old Patron St. *Edmund*, a Church newly built, with a Church-yard for the burial of the poor. Preaching on this occaſion, he told his Auditory, that from the time of his being made Biſhop, he had always an earneſt deſire to dedicate, before he died, one Church at leaſt in memory of his aforeſaid maſter St. *Edmund*. "And "now, ſaid he, I return thanks to my God, who has granted my ſoul the "accompliſhment of her deſire: and as I know the laying down of this

"my earthly dwelling is at hand, I beg the aſſiſtance of your prayers to "defend me in my paſſage hence."

THE following day, being *Sunday*, notwithſtanding his ſickneſs and great weakneſs, he roſe at his uſual time, which was always very early in the morning, and going into his Oratory, began to ſing the Praiſes of his Maker. At the time of Maſs, he was taken as it were with a Fit, ſo that he fell flat down on the floor, and his people were obliged to carry him back to his chamber, and lay him on his bed. And now his firſt care was to prepare himſelf for his laſt end, by the Sacraments of the Church, and by general confeſſion of the ſins of his whole life. After which, when his friends had ſent for the phyſicians, he plainly told them the time of his diſſolution was at hand; and that whatever judgment they might make, the judgment of death was paſſed upon him, which would ſet his ſoul looſe from the priſon of the body, to fly up to him that made it. Mr. *Simon de Terring*, his old friend, (who had entertained him during the time that his temporalities remained confiſcated) drawing near his bed, the Saint repeated to him theſe words of the Royal Prophet, *Lætatus ſum in his quæ dicta ſunt mihi in domum Domini ibimus: I am rejoiced at the things that have been ſaid to me, we ſhall go into the houſe of the Lord.* And added, that on the *Thurſday* ſe'nnight he ſhould keep a great holiday; which indeed was the very day he died, or, to ſpeak more properly, began to live. When he was aſked what food he would take to ſupport his weakneſs, he anſwered, he wanted but one thing, which was what St. *Philip* aſked of our Lord when he ſaid, *Lord, ſhew us the Father, and it is enough for us.*

IN his illneſs he deſired a Crucifix might be brought him, which he devoutly embraced; kiſſing the places of the wounds, as if he had ſeen his Saviour bleeding and dying for him; and breaking forth into moſt pious ejaculations of love and thankſgiving to his Saviour for all his benefits, and eſpecially for all the ſorrows he endured for him in his Paſſion and Death. "And thou knoweſt, ſaid he, O Lord, that if it were thy pleaſure, I "would be willing to ſuffer all reproaches and torments, and death itſelf, "for thee: and as thou knoweſt this to be the truth, ſo ſhew mercy to "me; for to thee I recommend my ſoul." As he drew near his end, he often repeated thoſe words of the Pſalmiſt, *In manus tuas, &c. Into thy hands,*

hands, O Lord, I commend my ſpirit; and thoſe of the Church in the Hymn to the Bleſſed Virgin, *Maria mater gratiæ, mater miſericordiæ, tu nos ab hoſte protege, & mortis horâ ſuſcipe*; begging to be defended from the enemy in the hour of his death by her prayers: which words he deſired his Chaplains often to repeat in his ears. At length, after many ſighs of pious devotion, and words of ſacred prayers, in the preſence of many of his Clergy, and others of the Faithful, he breathed out his ſoul into the hands of his Creator, to live with him for ever in his heavenly Kingdom, the 3d of *April*, about midnight, in the fifty-ſixth year of his age, the ninth of his epiſcopal dignity, and of our Lord's Incarnation, *anno* 1253. His body, which had been quite ſpent with labours, watching, faſting, lying on the ground, and other mortifications, immediately after his death appeared wonderfully bright and beautiful. A great concourſe of people came to his exequies: every one thought himſelf happy that could but touch his coffin, or any of his garments; and the rings or beads that had but touched his body were kept for relicks. He was buried, as he had deſired, in his Church of *Chicheſter*, in a mean place before the Altar of St. *Edmund*, which himſelf had dedicated on the north ſide of the Church. God, who in his life-time had wrought great wonders by him, honoured him alſo after death with many illuſtrious miracles, which brought people from all parts of *England* to his ſepulchre. Three dead were reſtored to life by his interceſſion: one of them was a child, who had been run over by a loaded cart; the other two had died of fevers: a fourth, that was an abortive or ſtill-born, received alſo life by his prayers, and was preſented alive at the age of four years to the Inquiſitors that were deputed to examine into the Saint's life and miracles: others were cured of inveterate palſies, and other diſeaſes; or brought back from the very point of death by his invocation. The particulars of which may be ſeen in *F. Bocking*'s hiſtory. Which miracles being carefully examined, and juridically proved, he was canonized for a Saint by Pope *Urban* IV. *anno* 1262. His body was afterwards taken up and tranſlated to a more eminent place in his Cathedral, *anno* 1276: the memory of which tranſlation is kept on the 16th of *June*; but his depoſition on the 3d of *April*, on which day he is honoured with an office of nine Leſſons in the *Sarum* breviary: and his name ſtands to this day in the Kalendar prefixed to the Common-Prayer-Book.

April

April 5. St. TIGERNAKE, Biſhop.

From his Acts publiſhed by *Henſchenius*.

ST. *Tigernake* flouriſhed in *Ireland* in the ſixth century. His father was a noble Knight, called *Corbreus*: his mother was *Dearfraych*, daughter of King *Eochodius*. He was baptiſed by the holy Biſhop *Conlatheus* *, and had St. *Brigide* for his godmother. When he was a child he was taken by pirates, and carried over into *Britain*; where he was for awhile in the ſervice of a *Britiſh* Prince, who admiring his excellent endowments of mind and body, took a great affection to him; and after ſome time giving him his liberty, recommended him to the holy Abbot *Monennius*, Superior of the *Britiſh* monaſtery of *Roſnat*; by whom he was trained up in ſacred diſcipline. After ſome years, with the leave and benediction of his good maſter, he made a pilgrimage to *Rome*; and coming back from thence went over into *Ireland*, where he is ſaid to have converted many idolaters in the province of *Munſter*; and to have caſt out, by the ſign of the Croſs, a Demon that gave Oracles in an idol of that Country. After having founded a monaſtery in his own country, he went to viſit his holy godmother St. *Brigide*, who by divine inſpiration ſending for the neighbouring Biſhops, cauſed him to receive epiſcopal Conſecration. His grandfather King *Eochodius* would have obliged him to take upon him the charge of the Church of *Clogher*; which he through humility declined, and hid himſelf for a long time in the mountains; though his name is recorded in the ſucceſſion of the Biſhops of *Clogher*, as ſucceſſor in that See to St. *Kertennus* or *Mac-karten*, who died on the 24th of *March*, *anno* 506. He founded the famous Abbey of *Cluanaeois* or *Clunes*, in the county of *Monaghan*; where he placed his Biſhop's See, (now united to that of *Clogher*) and there taught a great multitude of both ſexes to ſerve God in primitive purity

* Biſhop of *Kildare*.

rity and ſimplicity. In the latter part of his life, having loſt the ſight of his corporeal eyes, he dedicated himſelf for many years to prayer and contemplation, in a loneſome cell: from whence his ſoul, invited by a troop of heavenly Spirits, took her flight to the happy manſions of everlaſting reſt, on the 5th of *April*, (*anno* 548, or, as *Uſher* ſays, *anno* 550) on which day his name ſtands recorded in divers martyrologies.

April 6. St. *CELSUS*, Archbiſhop.

From St. *Bernard* in the Life of St. *Malachi*, and from the *Iriſh* Annals of the Four Maſters.

CELSUS, whom the *Iriſh* call *Ceallach* or *Kellach*, was born in *Ireland*, of a moſt noble extraction, *anno* 1079. The glory of his family was very much ſullied by their uſurping for divers generations the See of *Armagh*, and not ſuffering any one except he was of their race to enjoy that Archbiſhoprick; which thing was the ſource of many great and grievous evils, to the unſpeakable detriment of the Church of *Ireland*; till the divine Providence furniſhed a remedy, by promoting St. *Celſus* to that See: for his piety and zeal, partly by himſelf, and partly by St. *Malachi*, whom he procured to be his ſucceſſor, broke through that inveterate abuſe; and in ſuch manner reformed the whole ſtate of the Church of *Ireland*, that it is not without reaſon the *Iriſh*, as we learn from *Jocelin*, [*Vita St. Patric.* Chap. 175.] interpret of theſe two Saints, and of their times, that *Light*, which in a viſion that repreſented to St. *Patrick* the future ſtate of *Ireland*, was ſeen to ariſe from the north, and to expel the *Darkneſs* which had before covered the whole Iſland, from the time of the *Daniſh* and *Norwegian* invaſions. St. *Celſus*, in order to this reformation, made a viſitation, as we learn from the *Iriſh* Annals, *anno* 1106, of all *Ulſter* and *Munſter*, and the other provinces of *Ireland*; and in the year 1112 held a great Synod of all the Biſhops and Clergy of the Iſland, for the more effectual extirpation of abuſes, and eſtabliſhment

of

of diſcipline. The ſame Annals inform us, that he rebuilt, at his own charges, the great Church of *Armagh*, with many other buildings, which had been conſumed by fire: that he appeaſed the Kings of *Connaught* and *Munſter*, who were engaged in a bloody war, and brought them to a happy reconciliation: that after a life ſpent in faſting, preaching, prayer, *&c.* after building many Churches, and practiſing in an extraordinary manner both the corporal and ſpiritual works of mercy; having armed himſelf for his paſſage by the holy Sacraments of the Church, he departed to our Lord on the 1ſt of *April*, in the 50th year of his age, *anno* 1129, at a place in *Munſter* called *Ard-Patrick* or *Patrick's-Mount*. St. *Bernard* acquaints us, that in his laſt illneſs, knowing he ſhould die, he appointed St. *Malachi*, Biſhop of *Connor*, (whom he had ordained Deacon, Prieſt, and Biſhop) to be his ſucceſſor in the See of *Armagh*; as very well knowing him to be of all the moſt worthy: this he declared to all preſent, and ordered to be notified to ſuch as were abſent; in particular enjoining the two Kings of *Munſter*, and the great men of the land, by the venerable authority of their Apoſtle St. *Patrick*, to ſee this executed: which was accordingly afterwards by them, or rather by the hand of the Almighty, brought about; though not without great oppoſition from thoſe who for fifteen generations had enſlaved that Church; as we ſhall ſee hereafter in the life of St. *Malachi*. The name of St. *Celſus* occurs on the 6th of *April* in the *Roman* martyrology.

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ON the 7th of *April*, in *Capgrave*, is marked the depoſition of St. *Bernach*, a *Britiſh* Abbot of admirable ſanctity; whoſe life he gives from *John* of *Tinmouth*, full of extraordinary miracles; but too modern to be of any great authority.

ON the 9th of *April* is commemorated St. *Frithſtan*, Biſhop of *Winchеſter* in the tenth century. We have not many particulars of the life of this holy Prelate, whom *Matthew of Weſtminſter*, [*anno* 932] calls a man of extraordinary ſanctity. *Rudborne*, in his *Hiſtoria major Winton.* Ch. 7. acquaints us, that he was a diſciple of St. *Grimbald*; and for his great holineſs of life was advanced to the Biſhoprick of *Winchеſter*, [*anno* 910, after the death of Biſhop *Denewulf*] which See he moſt worthily adminiſter'd

niſter'd for twenty-two years; and then, being deſirous of devoting himſelf wholly to divine contemplation, diſcharging himſelf of his paſtoral care, he ordained St. *Byrnſtan* or *Brynſtan* Biſhop in his place, *anno* 932; ſpent the remainder of his life, which continued but for one year, in voluntary poverty, ſolitude, and devotion; and after his death was honoured by our anceſtors amongſt the Saints.

ON the 10th of *April* is honoured at *Paderborn* in *Germany*, St. *Paternus*, a *Scot*; who ſhut himſelf up in a cell in that city, to lead a recluſe life. He foretold, by the ſpirit of prophecy, a year before-hand, a great fire, by which that city ſhould be conſumed, by reaſon of the ſins of the people; and in this fire he himſelf alſo was burnt, *anno* 1058: yet, for a demonſtration of his ſanctity, the matt on which he lay was not hurt by the flames; and his ſepulchre was illuſtrated by miracles. He is mentioned by St. *Peter Damian*, who flouriſhed in the ſame age, in his apologetical epiſtle for his laying down of his Biſhoprick.

April 11. St. *GUTHLAKE*, Hermit.

From his Life by *Felix*, written with great Fidelity within a few Years after the Saint's deceaſe; publiſhed at large by *Henſchenius* and *Pappebrochius*, abridged by *Capgrave* and *Harpsfield*.

ST. *Guthlake* was born in the year 673, of the blood-royal of the *Mercian* Kings. His future ſanctity ſeemed to be portended, when at the time his mother was in labour of him, a hand of wonderful brightneſs, in the preſence of a great many ſpectators, formed a Croſs on the door of the houſe where he was brought forth. After his firſt education at home, in which he carried himſelf in ſuch manner as to be beloved by all that knew him, being grown up to man's eſtate, he took to the wars, and ſhewed great valour on many occaſions againſt the enemies of his coun-

try: ſo that his name was very much renowned for his victories. In which, nevertheleſs, he behaved himſelf with that moderation towards thoſe whom he had overcome, as to reſtore them uſually a third part of the ſpoils he had taken. In the mean time, the Spirit of God, who deſigned him for greater things, repreſented to his mind the dangers to which this kind of life expoſed his dear ſoul; the lamentable ends of many of the great ones of this world, and particularly of many of his own anceſtors; the quick paſſing away, and ſudden vaniſhing of all worldly glory; the ſtrict account to be one day given of our whole life to a ſevere Judge; and the diſmal eternity, which is the juſt puniſhment of ſinners; till ſuch a deep impreſſion was made in his ſoul by theſe great truths, as fully determined him to quit at once this vain and deceitful world, and to follow in good earneſt the way of truth.

HAVING taken this reſolution, he told his people to chuſe themſelves, if they pleaſed, another leader, under whoſe ſtandard they might fight; for his part, he was reſolved henceforward to fight under the ſtandard of the Croſs of Jeſus Chriſt, whom he had choſen for his captain. Neither could they, by any remonſtrances or intreaties, divert him from his holy purpoſe; which he immediately put in execution: for laying aſide his arms, he went to the famous monaſtery of *Reppington* or *Ripondon*, (*anno* 697) and there embraced a religious life. Two years he employed in that holy Community in faſting, prayer, and meditating on the word of God; in which time he learnt the Pſalms and Hymns of the Church, and made great progreſs in the ſcience of the Saints. As he had a great horror for all vice, ſo he ſpared no pains in acquiring all kind of virtues: to this end he took notice of the reſt of the brethren, to endeavour to imitate whatever good qualities or excellencies he diſcovered in any of them; ſtriving to learn the abſtinence of one, the patience of another; the ſubmiſſion and humility of others; this man's ſilence and recollection; that man's voluntary mortifications and watchings; till by this means he had tranſcribed, as it were, the virtues of them all into the copy of his life and converſation. Which having happily effected, aſpiring ſtill to greater perfection, and deſirous of ſerving God in more perfect ſolitude, he took a reſolution, with the conſent of the Superior, and the reſt of the brethren, to lead thenceforward an

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eremitical life; chuſing for that purpoſe the Iſle of *Crowland* or *Croyland*, in the Fenns of *Lincolnſhire*; a place uninhabited till that time, and a moſt frightful ſolitude.

To this horrid and loneſome abode our ſtout champion went over in a boat, with two young men in his company, on St. *Bartholomew's-Day*, *anno* 699; putting himſelf in a particular manner under the protection of that Apoſtle. Here building himſelf a little hut, he began to lead a moſt penitential life, having nothing for his cloathing but ſkins of beaſts, nor for his food but a little barley bread and muddy water, which he took not till after Sun-ſet. The common enemy of all good could not endure to be thus out-braved by a young Cavalier, and drove as it were out of his own dominions; and therefore he plied the ſervant of God with moſt troubleſome and furious temptations, ſo as to bring him almoſt to the brink of deſpair, and to the thought of quitting all, and flying away from that deſart: but the Almighty, who is faithful, and will not ſuffer thoſe that truſt in him to be tempted above their ſtrength, ſent him timely help in the heighth of the conflict; for his patron St. *Bartholomew* appearing to him ſo effectually, comforted and encouraged him by a moſt heavenly exhortation, that from that day he was never more tempted in that kind: though in other ways the devils ceaſed not to moleſt him, ſometimes by open violence, as they formerly dealt with St. *Anthony*; at other times by ſubtil deluſions. One day two of theſe helliſh ſpirits, transformed like Angels of light, would have perſuaded him to faſt all the week long, without eating any thing at all, pretending that his faſts of two or three days were not enough for one that would aim at the heighth of perfection; alledging to him the faſts of *Moſes* and *Elias*, and of the fathers of the deſart of *Scete*: but the Saint ſaw through their fraud, which tended to make him deſtroy himſelf by ſuch exceſſive rigour; and inſtead of any other anſwer, repeated the words of the Pſalmiſt, *Let God ariſe, and his enemies be diſperſed; and let all that hate him fly from before his face.* At which words theſe ſpirits of darkneſs were ſuddenly put to flight.

Not long after this, a multitude of theſe infernal furies, in moſt horrid ſhapes, ſet upon him by night in his cell; dragged him from thence, now through boggs and marſhes, and anon through thickets and briars; beating

and tormenting him in a moſt cruel manner, in order to oblige him to quit that Iſland, which they termed theirs: and when they could not move his conſtancy, who ſtill called upon his God, and deſpiſed all their threats and blows, they carried him through the air towards the northern region; where an innumerable multitude of them gathering together, hurried him away with them to the very mouth of hell, into which they threaten'd to caſt him headlong, for preſuming to invade their dominions. Here he perceived the intolerable ſtench of that curſed abode, and ſaw the variety of torments endured there; but inſtead of yielding to his enemies, he ſtill put his truſt in God, and called upon him: when, behold, St. *Bartholomew* was once more ſent to his aſſiſtance, encompaſſed with a great light, which put to flight all thoſe legions of darkneſs; till being ordered back by the Apoſtle, they were commanded to carry him again to his cell, without doing him any further injury: which whilſt they quietly performed, a heavenly Choir was heard to ſing, *The Saints ſhall go from virtue to virtue, the God of gods ſhall be ſeen in Sion.* Theſe vexations which the Saint endured from his ſpiritual enemies, proved beneficial to his ſoul, by making him more humble, more fervent in prayer, more cautious and ſollicitous, and more ſtrong and powerful to repell their attacks. So that one day, as he was ſaying his morning *Lauds*, he perceived two of theſe wicked ſpirits on his left ſide weeping bitterly. For which when he aſked them the cauſe, they anſwered, *becauſe thou always prevaileſt over us, inſomuch that we dare not touch or hurt thee.* At this the Saint made the ſign of the Croſs, and they vaniſhed away. My author gives an account of ſome other efforts of Satan and his dark Angels againſt the ſervant of God; as when once, in the likeneſs of an army of *Britons*, ruſhing into the Iſland, they ſet fire to his cell, and offered violence to his perſon; but were put to flight with that ſentence of the Pſalmiſt, *Exurgat Deus*, &c. *Let God ariſe, and his enemies be diſperſed*, &c. And another time a multitude of theſe helliſh feinds, in the ſhape of brute beaſts of ſundry kinds, ſurrounded him on all ſides, making hideous noiſes, and offering to attack him with their teeth, horns, *&c.* Againſt whom the Saint armed himſelf with the ſign of the Croſs, and deſpiſing their vain Attempts, "Is this, ſaid he, the likeneſs of the *Moſt* "*High*, which heretofore you pretended to in heaven? Is your pride

"fallen

" fallen to this, that you are now willing to take up with the likeneſs of " brute and unclean beaſts? Verily, it is to your own loſs that you perſe- " cute the poor ſervants of Chriſt; becauſe the more trouble you give them, " the greater will be their eternal Crown. For my part, the Lord is my " helper, and I ſhall deſpiſe all my enemies: and whatever ſhape you " transform yourſelves into, I am aſſured that neither death, nor life, nor " angels, nor principalities, nor powers, nor any creature whatſoever, ſhall " ſeparate me from the love of my God." At which words that whole fantaſtick viſion diſappeared.

BUT if St. *Guthlake* ſuffered much from theſe continual moleſtations of the enemy, not to ſpeak of his other labours and daily mortifications, his comforts alſo abounded through Jeſus Chriſt; and he daily received exceeding great favours from his bountiful Maſter. The love of God, which enflamed his heart, made all his ſufferings appear as nothing; the more, becauſe he had always before his eyes that happy eternity in which he was to be for ever united to that ſovereign good. From the ſecond year of his inhabiting *Croyland*, he was daily favoured with the converſation of an Angel; as his diſciple *Beccelin*, (who had often heard him diſcourſing, but knew not with whom) learnt from himſelf when he was at the point of death. His ſoul ſeemed to enjoy a perpetual calm and ſerenity, which ever diſcover'd itſelf in his ſpeech and countenance: no one ever ſaw him either puffed up with pride, or diſturbed with anger, or caſt down with ſadneſs: all his words and actions breathed nothing but piety, charity, and humility. Many reſorted to him for counſel in their doubts, comfort in their afflictions, or relief in their corporal or ſpiritual maladies; and never without great benefit. The very birds and fiſhes were obedient to him. He caſt out devils, cured diſeaſes, foretold many things to come, and diſcover'd many others that were acted at a diſtance; of which my author ſets down divers inſtances.

THE holy Biſhop *Hedda* *, moved with the fame of *Guthlake*'s ſanctity, came to viſit him in his ſolitude; who alſo ordained him Prieſt, and prevailed with him to ſit down to table with him; a thing the Saint had never done before ſince his firſt converſion to God. *Ethelbald* alſo, then an Exile,

* Biſhop of *Dorcheſter*, afterwards of *Wincheſter*.

Exile, afterwards King of the *Mercians*, often reforted to him, and received great comfort from him in his melancholly circumſtances; with a promiſe he ſhould one day be King: which promiſe he again repeated, appearing to that Prince in glory after his death; and aſſuring him, that in a very ſhort time his ſorrows ſhould be at an end; as accordingly ſoon after happen'd, when *anno* 719, upon the death of *Coelred*, he was called to the throne of *Mercia*. This was that *Ethelbald*, who in honour of our Saint, not long after, built the Church, and founded the famous Abbey of *Croyland*; which ſubſiſted till the days of King *Henry* VIII. and was one of the moſt conſiderable monaſteries in the nation.

AND now the time drew near in which the labours of the Saint were to be crowned with immortal glory: when calling to him his diſciple *Beccalin*, he told him he was now ſhortly to go to reſt, and deſired him to acquaint his ſiſter *Pega*, (a religious Virgin) that ſhe might take care of his burial; "Whoſe ſight, ſaid he, I have ſhunned in this tranſitory life, that we "might the more ſecurely ſee one another in a happy eternity." His laſt illneſs took him on the *Wedneſday* in *Holy Week*, which notwithſtanding he celebrated the ſacred Myſteries on *Eaſter-Sunday*; and again on the very day he died, (which was the ſeventh of his ſickneſs) in order to arm himſelf with the divine viaticum for his paſſage. A little before his death he ſaid to his diſciple, *It is time, my Son, for me now to go to Chriſt:* then lifting up his hands and eyes to heaven, he fell aſleep in our Lord, on the 11th of *April*, *anno* 714. At the time of his death, the place where he lay was illuſtrated with a heavenly light, and the whole Iſland ſeemed to be perfumed with an odour of extraordinary ſweetneſs: a celeſtial melody was alſo heard; and a tower or pillar of fire was ſeen, more bright than the Sun, which reached from earth to heaven. His ſiſter *Pega* coming into the Iſland, buried his body as he had deſired: at which time a blind man recovered his ſight by only waſhing his eyes with ſome water into which was put a little ſalt, which the Saint had bleſſed. A year after his firſt interment, when his ſiſter, with divers religious Prieſts, opened his ſepulchre, in order to tranſlate his relicks to a more decent place, he was found like one aſleep; his body whole and entire; his joints as pliable as when he was alive, and all the cloaths he was wrapped in as freſh and fair as on the firſt day. His

tomb

tomb was illuſtrious for many miracles: as may be ſeen in *Ingulphus*, and other authors; who alſo bear teſtimony to the eminent virtues of his ſiſter *Pega*, whoſe name is likewiſe enrolled amongſt the Saints.

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ON the 12th of *April*, *Wilſon*'s *Engliſh* martyrology commemorates St. *Mechthildis* or *Mathildis*, a *Scottiſh* Virgin of royal blood; who, as we learn from *Thomas Cantipratenſis*, a grave author, in the ſecond book of the miracles of his own time, Chap. 10. privately withdrawing herſelf, at the age of twenty, from her father's houſe, together with her younger brother *Alexander*, paſſed over into *France*: where *Alexander* became a Lay-brother amongſt the *Ciſtertians* in the monaſtery of *Fogny*, in the Dioceſe of *Laon*; but *Mathildis* making herſelf a little hut at a village called *Lopion*, led there a moſt mortified life; living by the labour of her hands, and refuſing to receive alms, or to be burthenſome to any one. She had ſcarce any thing under her for a bed: ſhe took her food upon her knees, and paſſed a great part of her time in prayer; in which ſhe had many great raptures and extaſies, ſo as to be quite abſtracted from her ſenſes, and not even to ſee the lightning, or hear the thunder. Nine years before her happy diſſolution, ſome that had formerly ſeen her in her native country, diſcovered who ſhe was; upon which ſhe would have left the place, had ſhe not been forcibly detained. She flouriſhed about the year 1200; and was illuſtrious for miracles both in life and death.

April 13. St. *CARADOC*, Priest and Hermit.

His Life was written by *Gyraldus Cambrensis*, Bishop of St. *David*'s, who lived near the same Time, and is extant in *Capgrave*'s Collection.

CARADOC (the last in order of time of the *Welch* Saints) was born in *Brecknockshire*, of a good family: and, after a liberal education at home, having made some progress in the studies of humanity, betook himself to the Court of *Resus* or *Rees*, Prince of *South Wales*; whom for a long time he served both faithfully and diligently, and was not a little loved by him. But Providence designed him for a greater Court, and a more noble service; to which he was called in the following manner. The Prince was very fond of two greyhounds, which he committed to *Caradoc*'s care: these by some accident were lost; upon which *Rees* in a fury threaten'd his life. This determined our Saint to change masters; who told the Prince, that since his long and faithful services were by him no better requited, he would henceforward dedicate himself wholly to the service of a Prince, who failed not to reward the short labours of his servants with a never-ending Kingdom. He made therefore upon the spot a vow to God, to consecrate himself to him by a single and religious life. In order to this, he went to *Landaff*; and having received from the Bishop the Clerical Tonsure, he there for some time served our Lord in the Church of St. *Theliau*. But finding this place, by reason of its being so much frequented, not agreeable to his inclinations to solitude and recollection, he retired to the Church of St. *Kined*, at that time in a manner abandoned; so that he was three days, employed in cleansing the Church-yard of thorns and briars, before he could make his way into the Church. Here he built himself a cottage, and for some time illustrated this solitude with his sanctity; till by a divine admonition he was ordered to *Menevia* or St. *David*'s, where he made some stay, and was by the Bishop of that See promoted to the Priestly Character. From hence

hence he retired to the Iſle of *Ary*; where ſome pirates from *Norway* making a deſcent, carried off him and his companions to their ſhips; and ſailing all the night, as they thought, with a fair wind, in the morning, to their great ſurpriſe, found themſelves ſtill upon the coaſt of the Iſland: which wonderful event determined them to ſet their priſoners on ſhore, without further moleſtation. However, as this Iſland was often viſited by theſe barbarians, the Biſhop of *Menevia* aſſigned the Saint another habitation in the monaſtery of St. *Hiſmael*, commonly called *Yſam*, in the country of *Roſs*, now *Pembrokeſhire*. About this time King *Henry* I. of *England* having ſubdued the *Southern Welch*, ſent a colony of *Flemings* into the land of *Roſs*; who drove the old *Britons* out of their poſſeſſions, and ſettled themſelves in their places. Theſe new inhabitants were troubleſome to the man of God; eſpecially one *Richard Tankard*, who violently detained from the monaſtery the cattle which the Saint kept for the benefit of the poor: but the hand of God's juſtice quickly viſited the ſacrilegious wretch by a ſudden illneſs, which brought him upon the brink of death. Upon this, his wife had recourſe to the Saint, to implore his prayers; and God was pleaſed to reſtore him to his health: but as he did not deſiſt from his wicked ways, not long after, whilſt he was hunting near the ſea, and riding full gallop after a ſtag, he fell down a precipice, and miſerably periſhed. A little before the man of God was called out of this world, when he was preparing himſelf one day for Maſs, he had a viſion of two Angels coming in where he was; bringing with them a table of gold, on which was written, *Follow us, for we have a food to eat which thou knoweſt not*. By this he underſtood the time of his diſſolution was at hand: and having aſked them the day when he ſhould be admitted to that heavenly feaſt, he was anſwered by thoſe words of the Paſchal Hymn, *Ad Cœnam Agni providi*, which begins to be ſung by the Church on *Low-Sunday*. After this, he was taken with a fever on *Eaſter-Wedneſday*; and then told his brethren, that on the *Sunday* following his ſoul would be ſet looſe from the priſon of the body, and fly to her Lord, whom ſhe had ever loved and deſired. He died, according as he had foretold, on *Low-Sunday*, being the 13th of *April*, *anno* 1124. He was buried with great honour in the Church of St. *David*, where he was illuſtrious for divers miracles. His body was tranſlated many years after his

death, and was found whole and uncorrupt. *William*, Monk of *Malmeſbury*, the famous hiſtorian, would have cut off one of the fingers, to have kept as a relick; but was ſurpriſed to ſee, on that occaſion, the fingers cloſe of themſelves, and the hand withdraw, as if the Saint had been alive: upon which he craved pardon, and deſiſted from his enterpriſe.

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ON this day alſo the *Aberdeen* breviary commemorates St. *Guinochus*, a *Scottiſh* Biſhop and Confeſſor; who flouriſhed in the ninth century. But we find not any particulars of his life, that we can rely on.

April 15. St. *PATERNUS*, Biſhop and Confeſſor.

From his Life in *John* of *Tinmouth*, &c.

ST. *Paternus* was born of noble parents in *Little Britain*. His father was named *Petranus*, and his mother *Gueana*. After the birth of their ſon they parted, by mutual conſent, from each other, to conſecrate themſelves more freely to the love of God: and *Petranus* went over into *Ireland*, where to his dying day he ſerved his Maker in watching, faſting, and prayer. *Paternus*, when he was come to man's eſtate, reſolved to follow his father's example: taking therefore along with him divers others, who had the ſame reſolution of dedicating themſelves to God, he ſailed over into *Great Britain*; and there, in the northern part of *Ceretica*, now called *Cardiganſhire*, founded a monaſtery at a place afterwards from him called St. *Patern*'s, and by the *Britons Llan-padern-vaur*, or the Church of the great *Paternus*. From hence he afterwards paſſed into *Ireland*, to viſit his father, to the mutual comfort of them both: where he alſo reconciled, by his mediation, two Kings of different provinces of that Iſland, who were at that time engaged in a bloody war. Then returning into *Britain*, he founded divers Churches and Monaſteries; and contracted a moſt

a moſt holy friendſhip with St. *David* and St. *Theliau:* with whom alſo he is ſaid to have made a pilgrimage to *Jeruſalem*, and to have been there conſecrated Biſhop; and after his return from thence to have held his epiſcopal See at the aforeſaid town, from him called St. *Paterns*. He lived here, according to ſome authors, one and twenty years; eminent in all virtues, but more eſpecially noted for his paſtoral zeal, his great charity, and his rigorous mortifications. At length, at the deſire of King *Caraudauc*, he returned to his native country; and by the means of St. *Samſon* was made Biſhop of *Vannes*. Here he met with no ſmall diſturbance from the envy of ſome falſe brethren; inſomuch, that even divers Biſhops declared themſelves his adverſaries, till his innocence and his patience brought them all to a happy reconciliation with him. However, my authors ſay he choſe, after this, to withdraw himſelf into the land of the *Franks*; and there ended his days, on the 15th of *April*; the year is uncertain. His name is found ſubſcribed with that of St. *Samſon* to the third Council of *Paris*, about the year of Chriſt 560. The inhabitants of *Little Britain* obſerved of old three days in his honour, *viz.* the 15th of *April*, which was the day of his deceaſe; the 20th of *June*, which was the day he was made Biſhop; and the 1ſt of *November*, which was the day the peace was concluded between the Saint and his adverſaries.

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ON the 15th of *April* is alſo honoured, in the ancient monuments of the Churches of *Ireland*, St. *Rodan* or *Ruadan*, Abbot of *Lothra*, in the county of *Tiperary*. He was a man of admirable ſanctity, who from his tender years had taken up the ſweet yoke of divine love, and forſaken all to follow Chriſt. He was trained up in the knowledge of the divine ſcriptures, and in monaſtick diſcipline, under the great St. *Finian*, in his celebrated ſchool of *Cluainiraird* or *Clonard*, in the province of *Meath*; where many illuſtrious Saints had their education. Afterwards, going from his maſter, he founded an Abbey at *Muſcrigia* or *Muſcritry* in *Munſter*, and another at * *Lothra*, where he fixed his habitation for the remainder of the time of his mortality. He repoſed in our Lord, *anno* 584; and is celebrated for many great miracles.

* Now *Loghroe* or *Lurghoe*, in the County of *Tiperary*.

ON the 16th of *April* St. *Magnus*, Martyr, is commemorated in the *Aberdeen* breviary. He was Lord of *Orkney*, and ſeems to have been of *Norwegian* extraction; the *Norwegians* having at that time the dominion of the Iſlands. He is celebrated for his piety, affability, modeſty, gravity, and chaſtity. His father being dead in *Norway*, his couſin *Hacon* ſeized upon his inheritance, and uſurped the whole dominion of the Iſles of *Orkney*. And not content with this injuſtice, he deceitfully invited his kinſman to a parley in the Iſle of *Egliſia*; who coming thither, quickly diſcovered the wicked deſigns *Hacon* had on his life: with which being nothing moved, he went to the Church, and there aſſiſted at the ſacred myſteries. Thoſe that were with him would have fought in his defence; but he told them he had rather ſuffer, than uſe violence. He was drawn out of the Church by four of *Hacon*'s officers, and was condemned by him to death, which he courageouſly and chearfully endured, *April* 16, *anno* 1106. He was honoured of old as Patron of the Iſles of *Orkney*; where his feſtival was obſerved with great ſolemnity. Some part of his relicks are kept at *Prague*, and at *Aix-la-Chapelle*.

April 17. St. *STEPHEN HARDING*, Abbot, Founder of the *Ciſtertians*.

From *William* of *Malmesbury*, the *Ciſtertian* Annals, the *Monaſticon Anglicanum*, &c.

STEPHEN, ſurnamed *Harding*, was born in *England*, of a gentleman's family, and brought up in his youth in the monaſtery of *Sherborne* in *Dorſetſhire*: from hence he went into *Scotland*, and afterwards into *France*; where for ſome years he diligently applied himſelf to his ſtudies, and made good progreſs both in divine and human learning: his ſoul in the mean time improving no leſs in the love of God, the true ſcience of a Chriſtian. Hence he was always agreeable in his converſation, chearful

chearful in his countenance, and in his interior ever joyful in our Lord. In *France* he contracted a holy friendſhip with a young Eccleſiaſtick, who was his companion in his ſtudies, with whom he made a journey to *Rome*. In their way, both going and coming, they daily ſung together the whole *Pſalter*. After their return, *Stephen*, whoſe ſoul aſpired after greater perfection, betook himſelf to the *Benedictine* Abbey of *Moleſme*, lately founded by St. *Robert* the firſt Abbot, and not a little eſteemed in thoſe days for religious diſcipline. Here he was joyfully received by the holy Abbot; but had not been long in the houſe, before he perceived certain things were introduced and practiſed there, which were not agreeable to the rule of St. *Bennet*. This he modeſtly repreſented to the other Religious; and divers of them were much moved with his remonſtrances, *fearing* (ſays *Malmeſbury) leſt they were running, or had run in vain.* However, after the matter had been diſcuſſed in ſeveral capitular aſſemblies of the Community, the greater part were for ſticking to their cuſtoms; only *Robert* the Abbot, and eight or ten others, were reſolved upon a reformation. Theſe accompanied or followed St. *Stephen* to the deſart of *Ciſteaux*, * [*Ciſtertium*] where the foundations of that famous Abbey (which has given name to the whole Order) were laid, *anno* 1098. St. *Robert* was the firſt Abbot, who within a year, at the importunity of the Monks of *Moleſme*, was by Papal Authority ordered back to his former ſtation. He was ſucceeded by St. *Alberic*, who before had been Prior, firſt of *Moleſme*, and then of *Ciſteaux*; who had the Superiority for nine years and a half; and then departing to our Lord, was ſucceeded by St. *Stephen*, *anno* 1109.

HITHERTO the number of the Religious at *Ciſteaux* was but ſmall; and ſo great was their poverty and the auſterity of their lives, that none offered to aſſociate themſelves to them: ſo that, as the old ones were dying off, there appeared but little hopes of continuing a ſucceſſion. But God Almighty, who had great deſigns in favour of this eſtabliſhment, gave his ſervant *Stephen* a fore-knowledge of the approaching increaſe of his order (by a viſion in which he ſaw a great multitude of people of all conditions coming to waſh their garments in the fountain that was before the door of the monaſtery;) and ſoon after, *viz. anno* 1113, inſpired St. *Bernard* and above thirty others his

* A wilderneſs at that time, not far diſtant from the city of *Dijon* in *Burgundy*.

his companions to embrace this penitential life, under the conduct of our holy Abbot. Theſe were followed by many more, animated by their example, and attracted by the odour of their ſanctity. So that *Ciſteaux* not being able to receive all that offered themſelves, St. *Stephen* was obliged to think of founding other monaſteries for their reception. The firſt he founded was that of *La Fertè*, *anno* 1113; the next that of *Pontigny*, *anno* 1114; the third was that of *Clairvaux*, of which St. *Bernard* was firſt Abbot, *anno* 1115; the fourth that of *Morimond* in the ſame year. Theſe are called the four firſt daughters of *Ciſteaux*, and were the parents of a great many others. Four others were founded in the year 1118, and four more in the year 1119. After which St. *Stephen*, in order to form all theſe monaſteries into one body, and to unite them in the bonds of charity, and uniformity of regular obſervance, drew up the firſt ſtatutes of the order, called the *Charter of Charity*, which were approved firſt by the Ordinaries, and then by Pope *Calixtus* II. *anno* 1119. After which, it is ſurprizing to ſee what a progreſs this order made in a ſhort time: for within fifty years of its firſt inſtitution, it counted no leſs than five hundred Abbeys; which number, within a hundred years after, was increaſed to eighteen hundred. This great progreſs is to be aſcribed to the wonderful ſanctity of theſe Religious, which made them admired by all the world; ſo that all people thought themſelves happy who could contribute to their eſtabliſhment amongſt them. Their primitive fervour continued at leaſt till the middle of the thirteenth century, when Cardinal *De Vitry*, writing of them in his Weſtern Hiſtory, ch. 14. ſays, "that "the whole Church of *Jeſus Chriſt* was full of the high reputation and opinion "of their ſanctity, as it were with an odour of a divine balſam: and that there "was no country or province wherein this vine, loaded with bleſſings, had "not ſpread forth its branches." And giving an account of their obſervances, he ſays, they never wore ſhirts, nor eat fleſh, unleſs in great ſickneſſes: that they uſually abſtained alſo from fiſh, eggs, milk and cheeſe: that they lay only on ſtraw beds: that they roſe at midnight, and ſpent the reſt of the night till break of day in ſinging the praiſes of God: that after having ſung Prime and High Maſs, and confeſſed their faults in the Chapter, they ſpent the whole day in labour, reading or prayer, without ever allowing any room for ſloth or Idleneſs: that in all theſe exerciſes they obſerved a ſtrict and continual

tinual ſilence, excepting the hour allotted for ſpiritual conferences: that their faſts were continual from the exaltation of the holy Croſs till *Eaſter:* and that they exerciſed hoſpitality to the poor with extraordinary charity. Hence it appears that the whole *Ciſtertian* order for the beſt part of two hundred years, followed in a manner the ſame way of living, as is now practiſed in the famous Abbey of *La Trappe*, ſince it was reformed by Abbot *John*.

IT was not long from the firſt eſtabliſhment of the *Ciſtertians*, before they were propagated into our *Britiſh* iſlands, where they were named *White Monks*, to diſtinguiſh them from the other *Benedictines*, who from the colour of their habit, were called *Black Monks*. *Peter de Blois*, in his Manuſcript Hiſtory, quoted by *Stevens*'s *Monaſticon*, Vol. II. p. 35. ſays, they were firſt brought into *England* from *Clairvaux*, *anno* 1122; and that their firſt monaſtery was that of *Rieval* or *Ridal*, in a deep valley on the bank of the river *Rie*, near *Blackamour* in *Yorkſhire*. *Dugdale* aſſigns *Waverly* in *Surrey* for their firſt monaſtery in 1128: after which he places *Furnes* in *Lancaſhire*; *Baſingwerk* and *Tintern* in *Wales*, founded *anno* 1131; *Rieval* and *Fountains* in *Yorkſhire*, *anno* 1132, *&c.* The origin of the laſt here named (which at the time of the diſſolution was the moſt conſiderable of the order) was from thirteen of the monks of St. *Mary*'s in *York*, who perceiving the diſcipline of St. *Bennet* not duly obſerved in that monaſtery, obtained leave of *Turſtin* the Archbiſhop to retire from thence to a ſolitary place, which he appointed for their habitation, at that time called *Skeldale*, now *Fountains*. Here for a time they had no other houſe to protect them from the inclemency of the weather but a large elm, under which they ſlept, eat, and performed all their offices; till having paſſed a winter in this manner, they received a Monk for their inſtructor, ſent them by St. *Bernard* to teach them the *Ciſtertian* diſcipline. They ſtruggled with the extremity of poverty for two years, ſo as to be ſometimes reduced to live upon the wild food of the deſart; but afterwards they began to meet with conſiderable benefactions. It is obſerved that in their greateſt diſtreſs, when they had but two loaves and an half in their community, they gave one of them to a poor man who demanded an alms of them for Chriſt's ſake: ſuch was their charity.

BUT to return to our holy Abbot St. *Stephen*, the parent of all theſe ſaint-like ſouls, after having for many years adminiſtred his charge, to the great in-

creaſe

creaſe of the divine glory, and propagation of the Kingdom of Chriſt, being now grown old, he laid down his office of Abbot. And ſome time after, falling ill of his laſt ſickneſs, when he was near his end, hearing the Abbots and other Religious, who were aſſembled on that occaſion, diſcourſing together of his virtues, and ſaying ſuch a man as he might with all ſecurity go to appear before his God, loaded with ſo many merits; he was troubled at their words, and told them he had quite other thoughts; for he ſeemed not to himſelf to have ever done any thing that was good; and trembled to think of the account he was to give, the more, becauſe he feared to be puniſhed for the very graces he had received, as not having made proper uſe of them. In theſe ſentiments of humility he died, *March* 28, *anno* 1134. Tho' his Feſtivity is kept on the 17th of *April*, the day of his canonization: on which day alſo, he is commemorated in the *Roman* Martyrology in theſe words. "At *Ciſteaux* in *France*, St. *Stephen* Abbot, who firſt inhabited "the *Ciſtertian* wilderneſs; and received with joy St. *Bernard*, when he "came to him, with his companions."

April 19. *St. *ELPHEGUS*, Archbiſhop and Martyr.

From the Hiſtory of his Life and Tranſlation by *Osbern*, Chanter and Sub-prior of *Chriſt-Church, Canterbury*; publiſhed in *Anglia Sacra* from a *Lambeth* Manuſcript, Tom. II. p. 122, &c. Who declares in his Preface, that he relates nothing but what he had received from Eye-witneſſes, or ſuch as had their Informations from Eye-witneſſes; and thoſe of great Credit and Authority.

ST. *Elphegus* was born *anno* 954, of parents noble, according to the world; by whom he was, when very young, committed to the care of proper maſters, to be trained up in learning and Chriſtian piety: in theſe he made good progreſs; eſpecially in the latter, to which he more ardently applied himſelf, making it his chief ſtudy to learn to love his God, and to anſwer the end for which he was created. In the mean time, he earneſtly prayed to God, that his divine Majeſty would make known to him his holy will; as to what he would have him do, and in what ſtate of life he was to ſerve him; promiſing that no conſiderations whatſoever ſhould hinder him from embracing and following his heavenly will. In conſequence of this prayer, he was inſpired to relinquiſh his paternal inheritance and his ſorrowful mother; and retiring from the world to conſecrate himſelf entirely to God in the monaſtery of *Derherſte*, (a ſmall Abbey in *Gloceſterſhire*, which was afterwards given by St. *Edward* to the Monks of St. *Denys*) where for ſome years he ſerved our Lord in watching, faſting, and prayer. But deſirous of ſtill greater perfection, leaving *Derherſte*, he went to *Bath*, and

 there

* He is called by ſome *Ælphege* or *Alphage*, under which name there is a Pariſh-Church dedicated in his honour, near *Sion-College* in *London*.

there built a little cell, in which he ſhut himſelf up, and lived as an Anchoret, in moſt wonderful auſterity. The fame of his ſanctity brought many to his cell, to lay open to him the wounds of their ſouls, and to be directed by his heavenly counſels: and not a few, leaving all their worldly hopes, put themſelves under his diſcipline, to learn of him the way of perfection; ſo that they quickly formed a large monaſtery, of which the Saint was Superior and Teacher. Amongſt other leſſons, which he daily inculcated, both by word and example, he often declared againſt ſuch falſe Religious, as guilty of a notorious lie in fact, who taking the habit of Religion, did not embrace the true ſpirit of Religion, nor live up to what their profeſſion obliged them. And ſuch as theſe, it ſeems, were not wanting in his Community; who neglecting the ſpirit of their holy inſtitute, and returning in affection to the *Egypt* which they had left, watched their opportunity, (whilſt the Saint, retired in a remote cell, was entertaining himſelf with God) to be junketting together in the ſilent time of the night, and allowing themſelves liberties and exceſſes inconſiſtent with their rule and vocation. But the Almighty did not ſuffer ſuch iniquities to go long unpuniſhed: for one who was the chief in the guilt was ſnatched away by a ſudden and frightful death. And that all might know the cauſe of this judgment, the night after his burial, when the Saint was, as uſual, attending to his devotions in his cell, he heard a great outcry in the monaſtery; and going to ſee what was the matter, he found the Monk who was lately deceaſed lying on the floor; and ſeveral ill-favoured wretches ſcourging him with whips and fiery ſerpents; whilſt he made a lamentable noiſe, and they reproaching him, often repeated thoſe words, *Nec tu Deo, nec nos tibi*; *As you did by God, ſo we by you:* and with theſe words dragged him out of the place. The Saint returned ſad to his cell, and the next day acquainted his Brethren with what he had heard and ſeen. This ſtruck the guilty with a wholeſome fear, ſo that they publickly confeſſed and renounced their irregular courſes; acknowledging withal, that their nocturnal meetings had been held in that very place where their companion was ſeen tormented by thoſe devils.

ST. *Elphegus* was now thirty years of age, when St. *Ethelwold*, Biſhop of *Wincheſter*, departed to our Lord, [*Auguſt* 1, 984]. This death gave

gave occaſion to a great contention between the Canons and the Monks about the choice of a ſucceſſor. St. *Dunſtan* was then Archbiſhop of *Canterbury*, who thought the beſt expedient would be by prayer to ſeek the will of God, that he might determine their choice: and God was pleaſed to hear the prayers of his ſervant; for the Apoſtle St. *Andrew*, (for whom he had a wonderful devotion) appearing to him, told him the Abbot *Elphegus* was the man whom God had choſen. Thus was he forced out of his ſolitude, and obliged to accept of Epiſcopal Conſecration, *October* 19, *anno* 984. In this new charge he behaved himſelf as became a ſucceſſor of the Apoſtles: and was particularly remarkable for two things; the one was his great auſterity of life and ſeverity to himſelf, and the other his wonderful charity and benignity to his neighbours; for whoſe indigencies he ſo liberally provided, that there were no beggars in his time in *Wincheſter*. St. *Dunſtan*, for his part, was ſo well ſatisfied with the behaviour of our Saint in the See of *Wincheſter*, that drawing near his happy end, he would gladly have had him for his ſucceſſor in the See of *Canterbury*: but this was deferred till after the death of Archbiſhop *Alfrick*; and then, in the year 1006, [Mr. *Wharton* ſays 1005] at the deſire of the whole Kingdom, our Saint was tranſlated to *Canterbury*.

As he was going to *Rome* for his Pall, when he had paſſed the *Alps*, offering to lodge in a certain town, he was pillaged and abuſed by the inhabitants, and forced out of their territory: when, behold, immediately a fire broke out, which threatened the whole town with ruin, and which by no induſtry could be extinguiſhed. This brought the men to themſelves, and to a juſt apprehenſion that the fire was a puniſhment of their inhoſpitality: and determined them to ſend without delay after the ſtranger, to beg pardon for the wrongs they had done him, and reſtore him the things they had taken from him. Theſe meſſengers quickly overtook him, and he readily turned back with them, till coming within ſight of the flames, he poured forth his prayers and tears to God, and the fire immediately ceaſed. Whilſt he was at *Rome*, it happen'd that *Kenulfus*, who had been choſen his ſucceſſor in the See of *Wincheſter*, died before he had held that See one whole year: whoſe death the Saint underſtood by divine revelation, and diſcovered to his companions, the very day it happen'd.

AFTER the return of St. *Elphegus* to *Britain*, he applied himſelf cloſely to the diſcharge of his paſtoral duty: and held Councils for the reforming errors and abuſes, and eſtabliſhing diſcipline; the chiefeſt of which was the National Council of *Aenham* or *Eynham*: where, amongſt many other wholeſome Ordinances, the *Friday-Faſt*, which the *Engliſh* had received with their Chriſtianity, was ſolemnly confirmed. He neglected no means of reclaiming ſinners; he bewailed their ſins, as if they had been his own; ſtrove to win them by benefits; and offered daily for them, and for all, the Sacrifice of the Body and Blood of Chriſt. His modeſty and love of purity was ſuch, that no one durſt ſpeak an undecent word in his hearing: and his compaſſion for the neceſſities and miſeries of the poor and afflicted was ſo boundleſs, that all had recourſe to him as their common refuge, and failed not to meet with comfort and relief at his hands. The Kingdom in his time was miſerably ravaged by the *Danes*, which opened a large field to his charity, by affording him frequent occaſions of exerciſing it, as well in relieving and redeeming the *Engliſh*, whom theſe barbarous invaders had ruined or enſlaved; as in preaching the word of life to the *Danes*, a great number of whom he converted to the faith of Chriſt.

AND now the time drew on in which he was to finiſh his courſe, by the moſt perfect act of charity, in laying down his life for his ſheep; when the *Danes*, having joined their forces with the traiterous Earl *Edrick*, laid cloſe ſiege to *Canterbury*. The principal men amongſt the nobility were very earneſt with the ſervant of God to have left the city before it was inveſted by the enemy: but he would by no means hearken to them; judging it would be the part of a hireling, rather than a true ſhepherd, to forſake his ſheep on ſuch an occaſion. Wherefore aſſembling his people, he made an excellent exhortation to them, to prepare them for all events; and armed them with his bleſſing, and the divine Sacraments. The city of *Canterbury* was very ill prepared for this ſiege, ſo that within twenty days their proviſions failed them. The Saint ſent out to the beſiegers, to try if they would have any regard to his remonſtrances, and ceaſe from their hoſtilities againſt an innocent people, that had done them no wrong: but they took no other notice of his remonſtrances, than to puſh on the ſiege more vigorouſly. At length, having ſet fire to the town, and by that means diſtracted the inhabitants, they broke in,

in, and made a terrible ſlaughter of all they met, without diſtinction of either ſex or age. The Saint, who was in the great Church with his Monks, run out on this occaſion, begging of the ſoldiers to ſpare the poor harmleſs people, with the women and children; and rather to turn their rage againſt him: but they quickly ſtopped his mouth, by laying hold of his throat; and binding his hands, loaded him with blows and injuries; which, in imitation of his Redeemer, he ſuffered with wonderful meekneſs and ſilence. To add to his ſufferings, they ſet fire to the great Church in his ſight; and then decimated the Monks, and the reſt of the Citizens, in ſuch manner, as to leave only four Monks alive out of forty, and eight hundred Citizens out of eight thouſand.

THE *Danes* having made this havock in *Canterbury*, carried the Saint away with them, and thruſt him into a filthy priſon or dungeon: where they kept him for ſeven months, guarded by twelve ſoldiers; in hopes, that to ranſom himſelf out of their hands, he would tax the Patrimony of the Church, and raiſe for them a conſiderable ſum of money. But he had not that way of thinking; who rather choſe to make his advantage of his ſufferings, by an unwearied patience; ever ſetting before his eyes, and celebrating as well as he could, the Myſteries of Chriſt's Paſſion; and daily offering to God the ſacrifice of a contrite heart. In the mean while, the *Daniſh* army began to feel the hand of God upon them; and no fewer than two thouſand of them were carried off in a ſhort time, by violent torments in their bowels: this alarmed the reſt, and made them have recourſe to their priſoner, to beg his prayers for the removing of this ſcourge. He had learnt of his maſter to return good for evil; and therefore having called upon his holy Name, and bleſſed ſome bread, he gave it them; which they no ſooner taſted of, but they were immediately cured. This was on *Maundy-Thurſday*: wherefore having waited two days, and found that the evil was entirely ceaſed, they ſent four of their principal Commanders to the Saint on *Eaſter-Eve* to return him thanks; and withal to offer him his liberty, if he would pay three thouſand Marks for his ranſom. The Saint told them, they had ſo cruelly pillaged and waſted the country, that he could not pretend to raiſe any ſuch ſum: and as for taxing the Churches,

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and

and taking away what ought to be the Patrimony of the poor, to give to them, was what he would not do, though he was to die for the refuſal.

THIS anſwer being brought to the camp, enraged the *Danes* exceedingly, as being diſappointed of the prey they had promiſed themſelves: ſo that now they began to treat him with more cruelty than ever. But here we muſt not omit what my author relates of a ſtratagem uſed by the common enemy to deprive the Saint of the glory of Martyrdom. For this evil ſpirit transforming himſelf into an Angel of Light, pretended to be ſent from God, to deliver him from priſon, like another St. *Peter*. The holy man, not perceiving the fraud, followed this falſe guide out of the priſon in the night; who having led him amongſt ditches and watry places, ſuddenly diſappeared, and left him in great conſternation. The Saint, encompaſſed with darkneſs and dangers, called upon God, who ſent him a good Angel to his ſuccour; by whoſe direction he returned to his priſon, in order to meet with his crown. At his coming back he was ſeized by the guards, and beaten almoſt to death; receiving from them, amongſt other wounds, a violent contuſion on the head: after which they ſhut him up in his dungeon, where lighting a fire, they caſt into it whatever they could find ſtinking and noiſome, to mortify and afflict him. The following night, which was the laſt of his mortal life, he was viſited by a troop of heavenly Spirits, amongſt whom St. *Dunſtan* appeared moſt eminent; who encouraged him to conſtancy, and aſſured him the next day would crown his labours, and bring him to their happy company. On this occaſion his chains fell to the ground, his wounds were all healed, and he joyfully joined his voice with this heavenly *Chorus* in ſinging the praiſes of the King of Heaven to the great aſtoniſhment of the guards.

THE next day, being *Eaſter-Saturday*, the commanders of the *Daniſh* army ordered him to be brought before them [at *Greenwich*, where their fleet lay] and plainly told him, that either he muſt furniſh them with the gold they demanded, or muſt die. He replied, that he had no other gold to beſtow, but the gold of true wiſdom, conſiſting in the knowledge and worſhip of the true and living God, which he was willing to impart to them: but if they continued obſtinately to refuſe this, he told them they would one day fare worſe than *Sodom*; and that their Empire ſhould not be long lived in

England.

England. At theſe words they ran in upon him, and knocked him down with the backs of their battle-axes, and then pelted him with ſtones, and whatever elſe came to their hands; whilſt he, like another *Stephen*, prayed to our Lord to forgive them, and to receive his ſoul in peace. His laſt prayer, which he made raiſing himſelf up a little from the ground, was this: "O good Shepherd! O ſingular Shepherd! look to the children of thy "Church; which in dying I recommend to thee." With this, a *Dane* coming up, whom he had received at the ſacred font, moved with a barbarous pity, deſiring to put him out of his pain, fixed his battle-axe in his head, and ſo ſet looſe that holy ſoul, to fly to the manſions of eternal reſt.

THE authors of his death deſigned to have caſt his body into the river, to aboliſh his memory; but a viſible miracle of a dry ſtick of wood, ſprinkled with his blood, which being fixed over-night in the earth, was found budding forth in the morning, changed their minds: and was followed by many other miracles in favour of the blind, the lame, the deaf, *&c.* So that many of the infidels were converted, and deſired Baptiſm. The body of the Martyr was carried to *London*, eſcorted by no leſs than twelve thouſand *Danes* and *Engliſh*; and was received with great joy by the *Londoners*, and ſolemnly interred in the Cathedral of St. *Paul*'s. He ſuffered *April* 19, *anno* 1012, in the fifty-ninth year of his age. His body was tranſlated in the year 1023, by King *Canutus* the *Dane*, and the Archbiſhop *Egelnoth*, to *Canterbury*; at which time it was found entire and uncorrupt: and *William* of *Malmeſbury* affirms, as a thing certain and notorious, that it remained ſo in his time, which was a hundred years after. His ſhrine was near the High Altar in the Cathedral of *Canterbury*; which at the time of the change of Religion met with the ſame fate as all the reſt. Thoſe that were the chief authors of his death came to miſerable ends, as *Hacon*, *Turkill*, *&c.* And of that numerous *Daniſh* fleet one hundred and ſixty ſhips were caſt away at ſea by violent ſtorms, and ſixty-five others were drove on foreign coaſts; and the ſoldiers that were in them were apprehended, and put to death.

OUR hiſtorians celebrate alſo another St. *Elphegus*, ſurnamed *the Bald*, Biſhop of *Winchеſter*, who ſucceeded St. *Byrnſtan*, *anno* 935; and was famous for ſanctity, and for the ſpirit of prophecy; of which *William* of *Malmeſbury*,

Malmeſbury, *L.* 2. *de Pontif.* gives theſe inſtances. The holy Prelate, in the beginning of *Lent*, earneſtly exhorted his people to join continence with their faſts, during that penitential time: one of his auditors declared aloud, that he reliſhed not that counſel; that he thought it enough to abſtain from eating, and would not mortify himſelf in any other way. At which, when ſome laugh'd, the Saint was heard to ſay, *Poor man, I am ſorry for you; you know not what will happen to you to-morrow:* which it ſeems the man of God knew; for the next morning the man was found dead in his chamber. The ſame Saint at once gave the holy Order of Prieſthood to three Monks, *Dunſtan*, *Ethelwold*, and *Ethelſtan:* at which time he foretold that two of them ſhould be Biſhops, the one of *Canterbury*, the other of *Wincheſter*; but the third would prove an Apoſtate, as afterwards happen'd. This holy Prelate departed to our Lord about the year 953; and is commemorated in the *Engliſh* martyrology on the 1ſt of *September*; though the 12th of *March* was the day of his death.

April 21. St. *ANSELM*, Archbiſhop, Doctor of the Church.

From his Life written at large by *Eadmer*, Monk and Chanter of *Canterbury*, Diſciple and inſeparable Companion of the Saint; and from a ſhorter Account of him by *John* of *Salisbury*, Biſhop of *Charters*, publiſhed from a *Lambeth* Manuſcript, in *Wharton*'s *Anglia Sacra*, p. 153, *&c.*

ST. *Anſelm* was born at *Auguſta*, [*Aouſt*] in the confines of *Italy*. His father's name was *Gundulfus*, and his mother's *Ermenburga*. They were both of good families, according to the world; and the latter was withal very devout and religious, and took care to teach her child from his tender years the fear of God. At fifteen years of age he conceived a deſire of being a Monk; but not being admitted for fear of his father, he begged

begged of God to viſit him with ſome grievous illneſs, in hopes this might be a means to obtain what he deſired. God Almighty ſent him the ſickneſs he prayed for: but even then he could not prevail on a neighbouring Abbot to receive him; who alledged for his excuſe the oppoſition his father would make: but the truth was, Providence reſerved him for another place, and for greater things. In the mean time, he applied himſelf to his ſtudies: but by degrees loſt the inclination he had to be a Monk; and even for ſome time went aſtray from the narrow path of the Goſpel into the broad road of a worldly life: till his mother dying, and his father being exceſſive in his ſeverity to him, he took a reſolution to leave home, and to go into *Burgundy* or *France*, for farther improvement in learning. In his way, as he was going over *Mount Cenis*, he was ſo wearied, faint, and hungry, that he even eat the ſnow that lay upon the mountain. His ſervant pitying his diſtreſs, ſearch'd if he could find any thing eatable in their bag; and to the great ſurpriſe and joy of them both, found a loaf of bread exceeding white; which how it came thither he knew not.

Anſelm ſpent about three years in *Burgundy* and *France*; and then invited by the great fame of *Lanfrank*, Prior of *Bec*, (to whom at that time men reſorted from all parts of Chriſtendom, to learn both divine and human ſciences) he paſſed into *Normandy*, and put himſelf in *Lanfrank*'s ſchool; living as yet in a ſecular habit; and taking more pains, as upon reflexion he afterwards found, to acquire eloquence and philoſophy, by ſtudying night and day, than to perfect himſelf in that divine ſcience, which teaches to know with truth God and ourſelves. But after ſome time he began to enter into himſelf, and to examine what he was doing: to reflect that but *one thing is neceſſary*, and that learning without humility does more harm than good. Theſe, and the like conſiderations, by degrees ſtrongly inclined him to conſecrate himſelf wholly to God; to which he was more moved upon hearing of the death of his father, who became a Monk before he died, and left him heir to all his eſtate. But then he was doubtful, whether he ſhould dedicate his life to the divine ſervice in the deſart as an Anchoret, or as a Monk in a convent; or, which was a third propoſal, whether he ſhould build an hoſpital upon his own eſtate, and there employ himſelf in the ſervice of his indigent neighbours. He conſulted there-

fore his maſter *Lanfrank*, and was conducted by him to *Maurilius* the Archbiſhop of *Roan*, who was in thoſe days eſteemed a man full of the Spirit of God; and by his counſel he was determined to become a Monk: and accordingly he took the habit of St. *Bennet* in the Abbey of *Bec*, being then twenty-ſeven years of age, under the holy Abbot *Herlywin*, who of his own Patrimony had founded that famous monaſtery.

IN this new ſtate of life *Anſelm* became quite a new man, and made ſo great a progreſs in all virtues, that in three years time he was looked upon as a moſt perfect pattern of ſanctity and monaſtick perfection: inſomuch, that upon *Lanfrank*'s being removed from *Bec* to be Abbot of *Caen*, *Anſelm* was choſen Prior in his place. This preferment diſguſted ſome, who being far more ancient than he in Religion, thought it much that a young Monk ſhould be put over them: which gave birth to many murmurings and detractions, and other evils that are the unhappy brood of jealouſy and envy: whilſt the Saint (who had neither ſought this promotion, nor was puffed up by it) comported himſelf with ſo much meekneſs and charity, with ſo much patience and humility, as by degrees to overcome evil by good, and to win their hearts. One there was, more obſtinate than the reſt, who would not ſuffer himſelf to be gained by the charity of the Saint; till he felt the hand of God upon him by a mortal illneſs, which brought him to extremity. In this ſtate he made a moſt lamentable moan, appearing ſtrangely terrified, and ſtriving to hide his face on the one ſide or the other. The brethren alarmed at it, aſked him what was the matter. He replied, *You ſee two monſtrous wolves upon me, and their teeth at my throat, and do you aſk me what ails me?* *Riculphus*, one of the Monks who was preſent, ran to the Saint to acquaint him with the caſe; who coming in made the ſign of the Croſs, ſaying, *In the Name of the Father*, &c. and the ſick man immediately began to be eaſy, and with a chearful countenance bleſſed God for his delivery: for he ſaid that in the inſtant that *Anſelm* lifting up his hand made the ſign of the Croſs upon him, he ſaw as it were a launce of fire darted out of his mouth upon the wolves, with which they were put to flight. The Saint upon this going up to him, made a moſt moving exhortation, by which he induced him to a ſincere and general confeſſion of all his ſins, with great

marks

marks of repentance: and not long after he departed in peace, at the very hour the man of God had foretold.

ANOTHER Monk, much younger than this, whoſe name was *Oſbern*, was alſo a great adverſary to the holy Prior, and withal of a moſt perverſe diſpoſition, which afforded little or no hopes of his being brought to any good: but St. *Anſelm* had the ſecret of gaining ſouls that ſeemed even the moſt remote from good, as appeared moſt evidently on this occaſion: for by his endearing ways, and charitable condeſcenſions, tolerating for awhile what could not be haſtily remedied, and making little allowances of things agreeable to the young man's inclinations, wherever it could be done without ſin, he brought him firſt to love him, whom before he could not endure; and ſo by degrees to love diſcipline alſo, and become a moſt regular and mortified Religious. He died young, much lamented by all, particularly by the Saint, who for one whole year offered daily for him the Sacrifice of the Altar; and who learnt from him in a viſion, that at the departure of his ſoul, Satan had made three violent attacks upon him; but that he had been delivered from his claws by his guardian Angel.

As to the reſt, the Saint, in his office of Prior, remitted nothing of the vigour of regular diſcipline: yet was more inclined to lenity, with regard to offenders, than to ſeverity; for he was accuſtomed to ſay, he had rather be condemned for too much mercy, than for exceſſive rigour. He was always of opinion, that more is to be gained from ſubjects by love than by fear: and in particular with regard to the management of youth, he thought exceſſive ſeverity was very pernicious. As to his own conduct, his being put above others, only ſerved as a freſh incitement to labour more earneſtly in acquiring all Chriſtian virtues. He had a moſt lively *Faith* of divine truths; by the Light of God diſcovered great ſecrets in holy Scriptures, and had a wonderful talent in explaining the difficulties of them. His *Hope* for heavenly things gave him a ſtrange contempt and diſguſt of the vanities of the world; inſomuch, that he might truly ſay with the Apoſtle, he *was crucified to the world*, and all its deſires. The law and love of God was the continual ſubject of his meditations, day and night. He had a great devotion to the Paſſion of our Lord, and to his Virgin-Mother: and ſo great horror for ſin, that my author has more than once heard him ſay, that if ſin and hell were

at the ſame time ſet before him, he would ſooner chuſe the torments of hell than ſin; and that he had rather be in hell without ſin, than in heaven with it: for ſovereign goodneſs, ſaid he, will be always with the good, wherever they are; and ſovereign juſtice cannot but hate ſin wherever it is. He was ſo mortified in point of eating and drinking, that he had brought himſelf to have no reliſh or inclination to his food. His fortitude was ſuch, that no human reſpects or other conſiderations could ever turn him out of the way of right and truth: and his charity for his neighbours knew no bounds; his words, his writings, his whole life, ever breathed forth this heavenly fire. He ſeemed to live, ſays my author, not for himſelf, but for his neighbours; or rather ſo much the more for himſelf, by how much the more profitable his life was to his neighbours, and faithful to his God. But his charity, tho' it made no exceptions, not even of his greateſt enemies, exerted itſelf more eminently in favour of the aged, the ſick, and ſuch whoſe neceſſities were the greater; which the Almighty was ſometimes pleaſed to reward by miraculous cures. He frequently viſited the infirmary, diligently enquired into the neceſſities of the ſick, and furniſhed them with all things that might be for their relief or comfort. An aged Monk, whoſe name was *Herowald*, was ſo far reduced by ſickneſs, that he had no uſe of any part of his body but his tongue, and could neither eat nor drink: the Saint attended him on this occaſion with his accuſtomed charity, and ſqueezing the juice of a bunch of grapes into one of the palms of his hands, and pouring it into the ſick man's mouth, reſtored him to his health.

THE ſpirit of wiſdom in an eminent degree prefided in the ſoul of *Anſelm*; which taught him to reliſh God in all things, and nothing out of God: to him he aſcribed all; to him he referred all. He had moſt clear notions of virtues and vices; of their nature, their origin, progreſs, and end; and of the means to acquire the one, and overcome the other. He wrote many excellent tracts of Divinity, and a great number of edifying letters. Whole crowds reſorted to him for counſel in ſpirituals, through the experience they had of the Spirit of God's ſpeaking by him; for he even ſeemed to know the very ſecrets of their ſouls. The whole day very often was thus employed in giving counſel, and yet did not ſuffice; a good part of the night was added to it. This ſilent time he alſo employed in meditations and heavenly

heavenly contemplations; in which he ſhed many tears, bewailing his own and his neighbour's ſins; ſo that he commonly took little or no reſt before the midnight Office. One night *Riculfus*, a Monk, who had the office of Treaſurer or Sacriſtain, found him at his prayers encompaſſed with a globe of fire.

BUT as the office of Prior expoſed him to much buſineſs, and did not allow him the leiſure he wiſhed for mental prayer, he applied to the holy Archbiſhop *Maurilius* for his counſel, whether he ſhould not do better to lay it down, of which he was very deſirous. The Archbiſhop told him by no means: for he had ſeen ſuch as laid down the paſtoral charge for their own greater repoſe, grow worſe, inſtead of improving by the change: and therefore he commanded him, in virtue of obedience, not only to think no more of laying down the Priorſhip; but even if he ſhould be promoted to a higher dignity, that he ſhould acquieſce to it.

AT this time the Saint was taken with a grievous ſickneſs; in which he ſaw, in an extaſy or trance, a large and rapid river, full of all filth and uncleanneſs, and carrying all before it. In the midſt of this river he perceived great multitudes of men and women, young and old, rich and poor, dragged along with the ſtream. He ſeemed to pity their deplorable caſe, and aſked of his guide, *How theſe people could live in that filthy water?* Who told him they lived upon that very filth, and took delight in it; *for*, ſaid he, *this rapid river is the world, and thoſe people thou ſeeſt there are poor worldlings. But art thou deſirous*, ſaid he, *to ſee what it is to be truly religious?* Who ſaying *Yes*, was conducted by his guide into a moſt beautiful encloſure; where the walls of the Cloiſter were covered with plates of ſilver, and the adjacent fields were moſt delightfully flouriſhing and fragrant; the very graſs appeared to be of ſilver, which nevertheleſs was ſoft and pliable to the touch, and when preſſed down, roſe again of itſelf, and was beyond imagination beautiful. His guide aſked him alſo if he deſired to ſee what true patience was. He ſaid, he deſired it very much: but it ſeems this he was to learn by his own experience, in a long train of ſufferings: for immediately, upon this propoſal, his guide vaniſhed, and he returned to himſelf.

AFTER

AFTER ſome time, the venerable Abbot *Herlywin* departed to our Lord; and *Anſelm*, by the unanimous votes of all the Community, was choſen Abbot in his place. He alledged all the reaſons he could againſt this Election; and even proſtrating himſelf before the Monks, begged with many tears, through the bowels of the Mercy of God, they would not lay this burden on him: but they with no leſs earneſtneſs falling down at his feet, intreated him to take pity of them and of that houſe, and to conſent to be their father: to which he at length acquieſced, remembering the precept of obedience he had formerly received from the Archbiſhop of *Roan*. Being thus made Abbot, he intermitted nothing of his former exerciſes, but rather laboured ſtill to aſcend from virtue to virtue, till he might come at length to *ſee the God of gods in Sion:* and that he might more freely attend to prayer, and other ſpiritual duties, he deputed others (who were judged beſt qualified) to take care of the temporals of the monaſtery, and of all cauſes relating thereunto; inſtructing them rather to ſuffer wrongs from others, than to run the riſk of doing any themſelves; and always to avoid law-ſuits, when it could be done without a very conſiderable prejudice to the Community. He exerciſed a general hoſpitality to all that came; often ſpending thereby the whole proviſion of the monaſtery, without thinking for to-morrow: through the confidence he had in divine Providence, which on theſe occaſions was never wanting to ſend him ſupplies according to his faith. He made divers journeys into *England*, as well to confer with his old maſter *Lanfrank*, then Archbiſhop of *Canterbury*; as alſo for the affairs of the monaſtery, which had poſſeſſions at that time in ſeveral parts of this Kingdom: and wherever he came, all ſorts of people, Clergy, Monks, and Laity, received great edification from his words and actions, publick and private. And now God was pleaſed more and more to manifeſt his ſervant's ſanctity by great miracles. A Gentleman, who lived on the confines of *Flanders* and *Ponthieu*, was ſtruck with a leproſy, which made him ſo hideous an object, that his very kindred and acquaintance ſhunned and forſook him. In this caſe he applied to God by prayers and alms, till he was admoniſhed in a viſion to go to the Abbey of *Bec*, and there to drink of the water with which the Abbot had waſhed his hands in the Maſs: he did ſo, and was immediately cleanſed of his leproſy. Another, a Monk of the ſame Abbey,

laboured

laboured under a dangerous illneſs, which had reduced him to extremity; and was in like manner admoniſhed that he ſhould be cured, if he were ſprinkled with water which *Anſelm* had bleſſed: the holy Abbot came to ſee him, and ſprinkled him according to his deſire; and he was immediately reſtored to health. Many others were cured of divers illneſſes, particularly of agues and fevers, either by water in which he had waſhed his hands, or by bread which he had bleſſed, or by remnants of his food, which were privately conveyed to them: for he would never willingly conſent to ſuch things, nor ſuffer any miraculous cures to be aſcribed to him. One of his Monks, named *Boſo*, was alſo immediately delivered by three words of his, *viz. God help thee*, from a violent and obſtinate temptation, which had almoſt bereaved him of his ſenſes.

Lanfrank, Archbiſhop of *Canterbury*, departed to our Lord, *anno* 1089: after whoſe death, King *William* II. ſurnamed *Rufus*, very much oppreſſed the *Engliſh* Church. The See of *Canterbury* had been now vacant about four years, when St. *Anſelm* was invited over to *England* by *Hugh Lupus* Earl of *Cheſter*, and other great men, who deſired to commit to him the care of their conſciences: and indeed he was otherwiſe alſo obliged to undertake this journey, for the affairs of his Convent. When he arrived at *Canterbury*, which was on the Eve of the Nativity of the Bleſſed Virgin, he heard both Monks and others talking of him for their Archbiſhop; which made him leave the town in ſuch a hurry, that he would not even ſtay to keep the Feſtival there. When he came to court, the King received him with great honour: but the Saint neglected not to remonſtrate to him in private what the world ſaid of him, and to give him wholeſome counſel for the welfare of his ſoul. After which he went down to *Cheſter*, where he regulated the Abbey of St. *Wereburge*, which had been lately given by *Hugh Lupus* to the *Benedictine* Monks. In the mean time the King fell ſick, and in his ſickneſs, being now willing to hearken to the good adviſe of ſuch as were about him, nominated *Anſelm* to the See of *Canterbury*. The Saint ſtood out a long time; but was at laſt conſecrated in a general Aſſembly of all the Biſhops of *England* at *Canterbury*, *December* 4, 1093. The *Eaſter* before, when he was at *Wincheſter*, a fire broke out, which having conſumed divers houſes, drew near to that where the Saint was lodged:

lodged: the miſtreſs of the houſe had that confidence in the ſanctity of her gueſt, that ſhe would not ſuffer her goods to be removed. Upon which *Baldwin* the Monk, the companion of the Saint, deſired him to go out, and oppoſe the ſign of the Croſs to the raging flames. His humility would not ſuffer him to attempt a miracle; but *Gundulf* Biſhop of *Rocheſter*, and the before-named *Baldwin*, taking his right hand, lifted it up, and made with it the ſign of the Croſs againſt the fire; and the flames immediately were drove back, and died away, leaving the neighbouring houſe, which they had begun to burn, only half conſumed.

SOON after the conſecration of the Saint, the King, as if he repented of having done one good action in his life, required of the Archbiſhop a preſent of one thouſand pounds, by way of gratification for his promotion: which the holy man, who never thought of purchaſing that dignity, would not hear of: ſo that from this time the King became his enemy. It would be too tedious to recount all the vexations, oppreſſions, and perſecutions which he and his ſuffered after this; and what enormities were acted or countenanced by this unhappy Prince, to the prejudice of the Church, and of all Chriſtian piety: which our Saint finding he could not remedy by his remonſtrances, was deſirous to apply to the Pope for his counſel and aſſiſtance. This raiſed a greater ſtorm againſt him, which nevertheleſs he weather'd out by Chriſtian patience. In the mean time, he much regretted his having been taken from his former ſolitude of *Bec*, in which he attended to his God with ſo much tranquillity; and his being now expoſed to ſo many diſtractions and tumults; declaring, he had rather be a boy under the rod in a monaſtery, than Primate of all *Britain*. However, in all his troubles he let no opportunity ſlip of retiring night and day to his devotions: even at table he uſed to ſeaſon his very meals with heavenly conferences; and had an art of turning all things he heard and ſaw to edification. One day, as he was riding to his manor of *Herſe*, a hare, purſued by the dogs, run under his horſe for refuge; at which the Saint ſtopped, and the hounds ſtood at bay. The hunters laughed, as looking on their prey ſecure; but *Anſelm* wept, telling thoſe that were about him, *He looked upon this as an image of a poor ſinner juſt upon the point of departing this life, and ſurrounded with mercileſs devils, waiting to carry away their prey.*

With

With this he let the hare go, forbidding the dogs to follow her, and they obeyed. My author was preſent at this paſſage.

AT length, after repeated inſtances for obtaining the King's conſent for his going to *Rome*, which was ſtill refuſed, the Saint thought he could not in conſcience ſtay any longer in *England*, to be a witneſs of the oppreſſion of the Church, and not be able to remedy it: wherefore, taking his leave of all his friends, he took ſhipping at *Dover*, in order to paſs the ſea, having in his company *Baldwin*, (whom we have mentioned above) and *Eadmer*, the writer of his life. They had made but a ſhort part of their way, when a ſtrong wind blew in their teeth, and the ſailors cried out, *they muſt either go back, or periſh.* The Saint was unwilling to go back; and therefore called upon his God, and immediately the wind tacked about, and in a very ſhort time wafted them over to *Witſan.* But, what was a greater wonder, when they came to unload their ſhip, they found in one of the planks a large opening, of almoſt two foot, which nevertheleſs had let in no water whilſt the Saint was on board. The man of God was every where received with great honour and reverence, people of all conditions crowding to ſee and hear him, and receive his benediction. He made ſome ſtay at *Lyons*; and afterwards went to *Rome* to *Urban* II, who then ſat in the Chair of St. *Peter.* In the mean time, the King annulled all the holy Prelate had done, and ordered the revenues of his Archbiſhoprick to be confiſcated. *Urban* received the Saint, and honoured him as the Pope of our *Britiſh* world; promiſing to ſtand by him in his cauſe, which was indeed the cauſe of the Church of Chriſt: but would by no means conſent to his deſire of laying down his Archbiſhoprick. But the *Roman* air not agreeing with his health, he was conducted by the Abbot of St. *Saviour* to a place called *Sclavia*, ſeated on a mountain; where for ſome time he enjoyed God and himſelf in an agreeable ſolitude. Here he obtained by his prayers a ſpring on the very top of the hill, in favour of the inhabitants, who were in great want of water; which was afterwards called *the Biſhop of Canterbury's Well*, and was noted for many cures. From hence he was ſent for by *Roger* Duke of *Apulia*, at that time beſieging *Capua*; who was deſirous of the converſation of the man of God, and appointed him a Chappel and Lodging in the neighbourhood. Here going out one night in the dark, he

fell into a deep ciſtern: in falling he cried aloud, *Sancta Maria*; upon which his companions running out, and expecting to find him killed, or very much hurt, found him at the bottom without any hurt at all.

AFTER this, St. *Anſelm* aſſiſted at the Council of *Bari*, held by Pope *Urban*; in which he confuted, in a publick diſputation, the error of the *Greeks* concerning the Proceſſion of the Holy Ghoſt. Thence he returned to *Rome*; where the eſteem all had of his ſanctity was ſo great, that he was commonly called by no other name than the *Holy Man*, or the *Saint*. Some of the *Romans*, that were followers of the ſchiſmatical faction of the Emperor, (who had ſet up an Anti-pope againſt the true one) conceived a deſign of laying violent hands on the holy Prelate; becauſe his great reputation ſtrengthen'd very much the Pope's authority: but when they were about putting their deſign in execution, they were ſo ſtruck with the very ſight of the man, that they flung down their arms, and caſting themſelves at his feet craved his bleſſing. Whilſt the Saint was at *Rome*, there was held another Council, in which was condemned an abuſe then current in many places of Biſhops and Abbots receiving their *Inveſtiture* by Ring and Croſier from the hands of Laymen: which Council being broke up, the Saint left *Italy*, and returned to *Lyons* in *France*. In this city, and its neighbourhood, he remained till the death of his perſecutor; highly reverenced both by Clergy and Laity; and honoured by the Almighty with divers miracles; of which my author, who was his inſeparable companion, gives the following inſtances. The Saint was invited by the Archbiſhop of *Vienna* to celebrate there the feſtival of St. *Maurice*. After the divine ſervice, when the holy Prelate was at his meal, two knights, who laboured under quartan-agues, came to deſire of him ſome crumbs of his bread: he declined giving them what they aſked, as he uſually did whatever looked like attempting a miracle; but one that ſat by him at table, catched up ſome of his fragments, and gave to them; which when they had eaten they were cured. Another principal man of that country was cured of the ſame diſeaſe by only hearing his Maſs. In his way to *Cluny*, a certain Prieſt brought his ſiſter to him, who was raging mad, deſiring the Saint to look on her, and give her his benediction. The man of God would have gone on his way, ſaying, *that in theſe caſes we ought not to tempt God, by expecting miracles.*

However,

However, he could not refuſe making the ſign of the Croſs upon her; and before ſhe reached home ſhe recovered her ſenſes. At *Maſcon*, being deſired by the Biſhop and Clergy, he celebrated a ſolemn Maſs in the Church of St. *Vincent*; and there exhorted the people, who had ſuffered a very long drought, to put up their prayers to God for rain: they anſwered, *they had done it often already, but to no effect, and therefore begged his prayers*; which were followed that ſame day with a kind and plentiful ſhower. At *Chaiſe-Dieu* he extinguiſhed a raging fire by the ſign of the Croſs, as he had done before at *Wincheſter*: and by the ſign of the Croſs (though this happen'd ſome time after, in his ſecond baniſhment) he reſtored ſight to a blind man at *Lyons*. But of his miracles thus much may ſuffice.

IT was now the third year of the Saint's baniſhment, when God was pleaſed many ways to make known to him the approach of the unhappy death of his adverſary: which notwithſtanding, *Anſelm* daily ſollicited the divine Mercy in his behalf. *Rufus* was hunting in *New Foreſt* on the 2d of *Auguſt*, when he was ſhot to the heart by a chance arrow, as it is commonly ſuppoſed, by Sir *Walter Tirrel*; though this Knight always denied it: and his death was about that time notified to the Saint by divers meſſages from heaven, long before any earthly meſſengers could bring the news of it. In particular St. *Hugh*, Abbot of *Cluny*, being in company with the holy Prelate at *Martiniac*, aſſured him, that the foregoing night he had ſeen King *William* arraigned, judged, and condemned at the Bar of Divine Juſtice. The Saint bewailed moſt bitterly this unhappy death of the King; declaring, if it had been in his choice, he would rather have died himſelf, than that this unfortunate Prince ſhould have died in this manner. *Henry* the brother of *Rufus* ſucceeded him in the throne, and immediately recalled St. *Anſelm* from his baniſhment: but not long after his return, finding that the Saint ſtoutly maintained the decree of the *Roman* Council touching the Inveſtitures, he alſo became his perſecutor. At length, after two years, he inſiſted upon *Anſelm*'s going to *Rome*, with his Ambaſſadors, to procure of the Pope a redreſs of his pretended grievances. *Well*, ſaid the Saint, *if you inſiſt upon it, I will go: but be aſſured, that neither the Pope will grant, nor I aſk, any thing prejudicial to the liberty of the Church.*

Anſelm was received by Pope *Paſchal* II. who ſucceeded *Urban*, with all honour; as were likewiſe the King's Ambaſſadors: but as to the cauſe of the Inveſtitures, the Pope was inflexible. *William* of *Warewaſt*, the King's Ambaſſador, told his Holineſs in a heat, *That his maſter would ſooner part with his Kingdom, than with the right of Inveſtitures. And tell your maſter*, ſaid the Pope, *that* Paſchal *will ſooner part with his life, than ſuffer any ſuch iniquity.* At their return to *Lyons*, the before-named *William*, in the King's name, forbid the Saint to ſet foot in *England*, unleſs, neglecting the orders of the holy See, he would promiſe to obſerve the cuſtoms of the two laſt Kings. Thus was he baniſhed a ſecond time, for the ſpace of one year and a half; during which he remained at *Lyons*. Till at length he was invited by the King into *Normandy*; who came in perſon to viſit him there, and reſtored peace and liberty to the Saint, and to the Church of God: in conſequence of which, as the King himſelf alſo judged, God gave him a complete victory over his brother *Robert* Duke of *Normandy*, which was followed by the reduction of all that province. Whilſt the Saint was in *Normandy*, in dedicating of a Chappel, he reſtored to his ſenſes by his benediction an Eccleſiaſtick, who was lately gone mad: and after his return to *England*, he cured with bread, which he had bleſſed, a gentleman who laboured under a grievous infirmity.

AFTER the Saint's return from his ſecond baniſhment, he lived about three years; diſcharging the duty of a zealous and pious Paſtor. In the laſt ſix months of his life he was reduced to an extremity of bodily weakneſs, his ſtomach loathing all manner of corporal food; whilſt his ſoul ſeemed to gain daily new vigour from his continual meditations, divine colloquies, and prayer. Notwithſtanding his great infirmity, he daily aſſiſted at the Sacrifice of the Maſs, (to which, when he could not walk, he was carried in a chair) till within five days of his death. On the evening of *Tueſday* in *Holy Week*, when he could ſcarce ſpeak, the Biſhop of *Rocheſter* came to deſire his bleſſing for the King, Queen, and all the nation; which he willingly gave. On the next morning, whilſt the *Lauds* were performed in the Church, his end drawing near, the Paſſion of Chriſt was read to him; which was not half finiſhed, when perceiving the approaches of death, they laid him on ſackcloth and aſhes; where he gave up his ſoul into his Creator's hands,

on

on the 21ſt of *April*, *anno* 1109, in the ſeventy-ſixth year of his age, and the ſixteenth of his Archiepiſcopal Dignity. His glory with God was made known ſoon after his death, by divers miracles and viſions; as may be ſeen in *John* of *Saliſbury*, p. 173, *&c.* He was afterwards ſolemnly canonized; and his office is kept on this day in the *Roman* miſſal and breviary, as of a Doctor of the Church. He was interred in his own Cathedral of *Canterbury*, where his ſhrine was formerly honoured in a Chappel bearing his name near the Altar of St. *Peter*. His works, which he compoſed partly at *Bec*, partly in *England*, and partly in his baniſhment, have been divers times publiſhed in a large volume in *Folio*; and are in high eſteem for their learning and piety.

April 23. St. *IBAR*, Biſhop.

From his Acts quoted by *Uſher* in his Antiquities, p. 410, 414, 507, 508.

ST. *Ibar*, or *Ivor*, was born in the territory of *Cruintain*, in the province of *Ulſter*. His father was called *Lugna*, his mother *Daferia*. He had for his ſiſter *Mella*, who married *Cormac* King of *Leinſter*; to whom ſhe brought forth St. *Abban* the holy Confeſſor, and Abbot of the monaſtery of *Magarnoide*, in the territory of * *Kenſelach*. St. *Ibar* from a child was happily prevented by the grace of God, and addicted to all that was good. He was inſtructed in the ſciences by the holy Abbot *Motta*: and being come to man's eſtate, was judged worthy of the Prieſtly character, which he adorned with an extraordinary ſanctity of life. He was in proceſs of time made Biſhop; being conſecrated at *Rome*, and ſent from thence to preach the faith to his countrymen: and this (as their hiſtorians will have it) before St. *Patrick* was ſent thither †, about the ſame

* So a conſiderable part of *Leinſter* was anciently called.

† So ſay the writers of the Acts of theſe four Saints, *&c.* But *Tirechanus*, an ancient author, in his life of St. *Patrick*, reckons St. *Ibar* amongſt the holy Prelates ordained by that Saint. See *Uſher*'s Antiquities, p. 492.

ſame time with St. *Kiaran*, St. *Ailbeus*, and St. *Declan*; with whom he contracted a ſtrict and moſt holy friendſhip. In this Miſſion he was bleſſed with admirable ſucceſs, in bringing over innumerable infidels to the Faith of Chriſt, and to a life agreeable to Chriſtian piety. My author adds, that by his prayers he delivered the whole Iſland from a grievous peſtilence; more particularly the territories of *Colman the Great*, King of *Meath*. After this he came into *Leinſter*, to the ſouthern part of *Kenſelach*, where there is a little Iſland near the coaſt, called *Beg-erin*, or *Little Ireland*. In this Iſland he eſtabliſhed a famous monaſtery, and opened a ſchool, one of the moſt celebrated in all *Ireland*, both for divine and human learning; to which great numbers reſorted from all parts, to put themſelves under the diſcipline of our Saint. Amongſt the reſt St. *Abban*, nephew to the Saint, at twelve years of age, was committed to his care, and for five years learnt in his ſchool the ſcience of the Saints, which he afterwards imparted to many others. St. *Ibar*, though his Apoſtolick charge and extenſive charity would not ſuffer him to be wholly confined to *Beckerin*, yet dwelt more willingly there than in any other place, becauſe he much affected that holy ſolitude: where alſo, after a moſt glorious life, he happily repoſed in our Lord, on the 23d of *April*, about the year 500, according to the *Ulſter* Annals. His relicks were kept with great honour in the monaſtery of *Beckerin*; which was in high eſteem of old amongſt the *Iriſh* on his account, whom they juſtly reverenced as one of their firſt Preachers and Apoſtles: where alſo he was honoured by divers miracles.

April 24. St. *MELLITUS*, Archbiſhop.

From St. *Bede*, Lib. I. Chap. 29, 30. and Lib. II. Chap. 3, 4, 5, 6, and 7.

ST. *Mellitus* was a *Roman* Abbot, a Diſciple of St. *Gregory the Great*, and ſent by him into *England* to the aſſiſtance of St. *Auguſtine*; together with *Juſtus*, *Paulinus*, and *Rufinianus*, *anno* 601. He was the chief of this new Miſſion, to whom St. *Gregory* directed, on his way, an Epiſtle ſtill extant, in which he preſcribes, that the temples of the Idols ſhould not be deſtroyed; but be conſecrated into Chriſtian Churches, with holy water and relicks; and that the *Pagan* feſtivals and ſacrifices ſhould be converted into Chriſtian Wakes and innocent Feaſts on the ſolemnities of the Martyrs: judging this the moſt proper expedient to make the people more willing to part with their old ſuperſtitions, and to conform to the Chriſtian Religion.

AFTER St. *Mellitus* had laboured for about three years in *Kent*, he was ordained Biſhop by St. *Auguſtine*, and "ſent to preach to the province of "the *Eaſt Saxons*, who are divided, ſays my author, from *Kent* by the "river *Thames*; and have for their metropolis the city of *London*, a great "mart of many people reſorting thither by ſea and land. Over this nation "*Sebert*, nephew to King *Ethelbert* by his ſiſter *Ricula*, at that time pre-"ſided; yet ſo as to be ſubject to *Ethelbert*, who had command over all "the nations of the *Engliſh* as far as the river *Humber*." This province therefore received the word of Truth by the preaching of St. *Mellitus*; and King *Sebert*, with a great number of his people, was baptiſed: who alſo, with the aſſiſtance of King *Ethelbert*, built the * Church of St. *Paul* in the City of *London*, to be the Epiſcopal See for *Mellitus* and his ſucceſſors: and

* Some writers tell us the Church of St. *Paul* was built on the ruins of a temple of *Diana*; and that of St. *Peter* in a place where there had formerly ſtood a temple of *Apollo*.

and the Church of St. *Peter*, with a monaſtery adjoining to it, at a place on the weſt ſide of the City, then called *Thorney*, now *Weſtminſter*; which in proceſs of time being ruined by the *Danes*, was rebuilt, firſt by King *Edgar*, and afterwards by St. *Edward the Confeſſor*.

IN the mean time our Saint, not content with labouring at home, diſcharging there in all things the duty of an Apoſtolick Paſtor, and ſettling his flock, ſo newly brought to the fold of Chriſt, in the ways of life, agreeable to their holy faith; joined alſo his endeavours, with thoſe of his Fellow-Biſhops St. *Lawrence* and St. *Juſtus*, to reclaim the *Britons* and *Scots* from their erroneous way of celebrating *Eaſter*, to a conformity with all other Chriſtian Churches. After which he took a journey to *Rome*, to confer with Pope *Boniface* IV. about the affairs of the infant *Engliſh* Church. Whilſt he was here the Pope held a Synod of the Biſhops of *Italy*, to preſcribe orders for the life and peace of Monks: in which Synod St. *Mellitus* ſat, and confirmed by his ſubſcription the decrees of the ſame: which he brought over with him in his return to *England*, to be obſerved by the Churches of the *Engliſh*; together with letters from the Pope to *Lawrence* the Archbiſhop, and all the Clergy; as likewiſe to King *Ethelbert* and his people.

IN the year 616, *Ethelbert* King of *Kent* went to our Lord, to take poſſeſſion of a better Kingdom. He was followed not long after by *Sebert* the good King of the *Eaſt Saxons*. The ſons and ſucceſſors of theſe Kings did not walk in the footſteps of their fathers. Of *Eadbald*, who ſucceeded *Ethelbert* in the Kingdom of *Kent*, we have treated elſewhere, [in the life of St. *Lawrence*, Archbiſhop of *Canterbury*, *February* 2.] *Sebert* was ſucceeded by his three ſons *Sexred*, *Seward*, and *Sigebert*, who continued *Pagans* when their father embraced the Faith. Theſe immediately ſet up the publick exerciſe of their Idol-worſhip, which during their father's life-time they had intermitted; and licenſed their ſubjects to follow the ſame. Nor did they ſtick here; but coming into the Church, and ſeeing St. *Mellitus* celebrating Maſs, and diſtributing the bleſſed Sacrament to the people, they ſaid to him, as it is reported, *Why do you not give us alſo of that fine white bread, which you uſed to give to our father, and which you ſtill give to the people here in the Church?* To whom the holy Biſhop replied, *If you will be waſhed*

waſhed in that ſaving font, in which your father was waſhed, you may alſo partake of that holy bread, of which he partook: but if you deſpiſe the laver of life, you cannot by any means receive the bread of life. They repeated, it ſeems, at ſeveral times, their inſtances to the ſame effect; and were as often ſeriouſly admoniſhed by the holy Prelate, that this could not be allowed of, without their being firſt baptiſed. At laſt they told him in a rage, *If you will not comply with us in ſo ſmall a matter, you ſhall not ſtay in our province:* and accordingly they baniſhed him, and all that belonged to him, out of their dominions; and brought back their people to their former idolatry. Theſe crimes of theirs did not go long unpuniſhed; for not long after, marching forth to battle againſt the nation of the *Geviſſi* or *Weſt Saxons*, they were all three ſlain. However, the unhappy people, being once turned to wickedneſs, would not be recalled to the ſimplicity of Faith and Charity which is in Jeſus Chriſt.

ST. *Mellitus* on this occaſion retired into *Kent*; and finding matters in no better condition there than at *London*, ſailed over into *France*, together with *Juſtus* Biſhop of *Rocheſter*; deſigning to wait awhile, and ſee what turn theſe affairs might take. They were both not long after recalled by King *Eadbald* upon his converſion: but the *Londoners* would not receive St. *Mellitus*, but choſe to continue in their idolatry. The holy Prelate therefore remained in *Kent*; and upon the death of St. *Lawrence*, ſucceeded him in the See of *Canterbury*, which he held for five years, being the third Archbiſhop of that See. His character is thus ſet down by Venerable *Bede*, Lib. II. Chap. 7.

" *Mellitus* laboured under an infirmity of the body, by the gout; but " was ſound in the feet of his ſoul, with which he vigorouſly tranſcended " all earthly things, continually mounting upwards by loving, deſiring, and " ſeeking the things of heaven. He was noble by birth, but more noble " by the ſublime virtues of his mind. In ſhort, that I may give one teſti- " mony of his virtue, by which the reſt may be gueſſed at: when the City " of *Canterbury*, by the careleſneſs of ſome perſons, had been ſet on fire, " and was in danger of being all conſumed by the ſpreading conflagration, " which no throwing of water was capable of aſſuaging; no ſmall part of " the town being already laid in aſhes, and the flames advancing towards

" the Biſhop's houſe; the holy Prelate, confiding in the Divine Aſſiſtance,
" where all human induſtry failed, ordered himſelf to be carried out to
" meet the fire, where it raged the moſt, and ſent forth the greateſt flakes.
" Accordingly he was carried to the Church of the *Four Crown'd Martyrs*,
" where the flames were moſt raging: and being ſet down there, by his
" prayers, infirm as he was, he ſtopped the progreſs of the danger, which
" a multitude of ſtrong men, with all their labours, could not effect. For
" immediately the wind, which blowing from the ſouth drove on the flames,
" turning to the north, reſtrained their fury from thoſe parts, which lying
" in their way, muſt otherwiſe have been deſtroyed: and ſhortly after the
" wind quite fell, and the flames were entirely appeaſed and extinguiſhed.
" For in regard that the man of God was much inflamed with the fire of
" divine Charity, and was wont, by his frequent prayers and exhortations,
" to drive away the powers of the air [the devils] from hurting either him-
" ſelf or his people, God was pleaſed he ſhould now prevail over the winds
" and flames, and obtain that they ſhould not hurt him or his." So far our holy hiſtorian.

ST. *Mellitus* departed to our Lord on the 24th of *April*, *anno* 624, and was buried with his predeceſſors in the porch of the Church of St. *Peter* and St. *Paul*, in the ſuburbs of *Canterbury*. *Goſcelin* and *Capgrave* have recorded divers miracles that were wrought at his ſepulchre.

April 24. St. *EGBERT*, Prieſt.

From St. *Bede*, Lib. III. Chap. 4, 27. Lib. IV. Chap. 3, 36. Lib. V. Chap. 10, 11, 23.

ST. *Egbert* was an *Engliſhman* by birth, born of a noble race, amongſt the *Southern Saxons*, (as ſome authors inform us) and for ſome time brought up in the famous monaſtery of *Lindisfarne*, or *Holy Iſland*, in the days of *Finan* or *Colman*, Biſhops of *Lindisfarne*. At this time it was very common for many of the *Engliſh*, of all ranks, to leave their native country, and retire into *Ireland*, either for the ſake of improving themſelves in divine learning, or to embrace there a more holy and continent life: "of which number ſome, ſays our hiſtorian, preſently addicted "themſelves faithfully to a monaſtical profeſſion; others choſe rather to "apply themſelves to reading, going about from one maſter's cell to ano-"ther. The *Scots* [*Iriſh*] moſt willingly received them all, furniſhed them "with their daily ſuſtenance, and ſupplied them with books, and their teach-"ing *gratis*. Amongſt theſe were *Edilhun* and *Egbert*, two young men "of great capacity, of the *Engliſh* nobility. The former was brother to "*Ethelwin*, a man no leſs beloved by God, who alſo afterwards went over "to *Ireland* to ſtudy, and having been well inſtructed returned into his "own country, and being made Biſhop in the province of *Lindſey*, go-"verned moſt worthily for a long time the Church committed to his "charge. Theſe two, being in the monaſtery, which in the language of "the *Scots* is called * *Rathmelſigi*, when all their companions were either "ſnatched away by the great mortality, (*anno* 664) or were diſperſed into "other places, were both attacked by the ſame peſtilential diſeaſe, and were "moſt grievouſly ill. Of whom *Egbert*, (as I was informed by a Prieſt, "venerable for his age, and of great veracity, who declared he had heard

* I find little mention of this monaſtery any where elſe. *Colgan* places it in the province of *Connaught*.

" theſe things from his own mouth) thinking he ſhould die, went out in " the morning from the infirmary, and ſitting alone in a convenient place, " began ſeriouſly to reflect on his paſt actions; and being full of compunc- " tion at the remembrance of his ſins, water'd his face with his tears; and " from the bottom of his heart prayed to God that he might not die yet; " but might firſt have time to do penance for the paſt negligences of his " younger age or childhood, and to exerciſe himſelf more abundantly in " good works. He alſo made a vow, that he would in ſuch manner live a " ſtranger abroad, as never to return home to his native Iſland of *Great* " *Britain:* that beſides the Canonical hours of the divine Office, (if he " were not ſick) he would daily ſing the whole *Pſalter* to the praiſes of " God; and that in every week he would paſs one whole day and night " entirely faſting. After theſe tears, prayers, and vows, he went back, and " found his companion aſleep; and laying himſelf down upon his bed, he " alſo began to compoſe himſelf to reſt. When he had lain quiet awhile, " his companion awaking, looked on him, and ſaid, *O! Brother* Egbert! " *O! what have you done? I was in hopes we ſhould have enter'd together* " *into everlaſting life. However be aſſured, that you will receive what you* " *aſked for.* For he had learnt in a viſion both what the other had prayed " for, and that his requeſt was granted. In ſhort, *Edilhun* died the next " night; but *Egbert* getting the better of his diſtemper recovered; and living " a long time after, and gracing the degree of Prieſthood, to which he was " promoted, with actions worthy of it, lately, that is, in the year of our " Lord's Incarnation 729, after having exerciſed himſelf, as he had deſired, " in many good things of virtues, being ninety years old, departed to the " heavenly Kingdom. He led his life in great perfection of humility, " meekneſs, continence, ſimplicity, and juſtice: ſo that he did great ſer- " vice both to his own countrymen, and to the nations of the *Scots* and " *Picts*, amongſt whom he lived in Exile, by the example of his living, " by his labour in preaching, by his authority in correcting, and by his " piety in relieving ſuch as were in need, with what he received from " the rich. He alſo added to his vows above-mentioned, that during " *Lent* he would eat but once in the day; and then nothing elſe but " bread and thin milk, and that by meaſure: which milk he uſed to put in

" a

" a veſſel new the day before, and the next day ſkimming off the cream,
" drank what remained, as has been ſaid, with a little bread. This ſame
" method of abſtinence he likewiſe took care always to obſerve for forty
" days before the Nativity of our Lord; and for the ſame number of days
" after *Penteco ſt.*" So far St. *Bede:* who adds, Lib. IV. Chap. 3. ſpeaking of the death of St. *Chad*, who in his youth had for ſome time led a monaſtical life with our Saint in *Ireland*, in the exerciſes of prayer, abſtinence, and meditations on the divine Scriptures: that the moſt reverend father *Egbert*, being in converſation with " *Hygbald*, a moſt holy and mortified
" man, who was Abbot in the province of *Lindſey*, and came out of *Bri-*
" *tain* to viſit him; and their diſcourſe, as it became holy men, falling upon
" the ſubject of the lives of the fathers that had gone before them, with
" a deſire to imitate them; mention being made of the moſt reverend Pre-
" late *Chad*; *I know a man*, ſaid he, *in this Iſland*, [Ireland] *yet living*
" *in the fleſh, who when that Prelate paſſed out of this world, ſaw the ſoul*
" *of his brother* Cedda *come down from heaven with a company of Angels,*
" *who taking his ſoul along with them, returned thither again.* Which
" whether he ſaid of himſelf, or of ſome other, we do not certainly know."
The ſame hiſtorian adds, Chap. 26. that in the year 684, our Saint admoniſhed *Egfrid* King of the *Northumbrians* to deſiſt from his unjuſt expedition into *Ireland*, and not to hurt an innocent people that had done him no harm; who refuſing to hear him, and laying waſte that nation, which had always been moſt friendly to the *Engliſh*, and not ſparing even the Churches or Monaſteries, was juſtly puniſhed the following year, when he and his army, going againſt the *Picts*, and being drawn by them into the ſtraits of the mountains, were all deſtroyed.

BUT one of the principal occurrences of the life of St. *Egbert*, was the Miſſion of the Saints *Willebrord*, *Swibert*, and their companions, into *Germany*; where the Saint deſired to have gone himſelf, but was prohibited from heaven. The whole hiſtory is thus delivered by St. *Bede*, Lib. V. Chap. 10. " At this time, [about the year 692] that venerable, and not to
" be named without all honour, ſervant of Chriſt and Prieſt *Egbert*, who,
" as we have related above, lived a ſtranger from his earthly country in *Ire-*
" *land*, for acquiring a true country in heaven, purpoſed in his mind to do
" good

" good to many, by undertaking the work of an Apoſtle, and preaching " the Goſpel to ſome of thoſe nations, who had not yet heard it. For he " knew there were many ſuch in *Germany*, from whom the *Engliſh* and " *Saxons* who now dwell in *Britain* originally are deſcended — ſuch as " the *Friſons*, the *Rugians*, the *Danes*, the *Hunns*, the old *Saxons*, and the " *Boructuarians*. Beſides whom there are many other nations in thoſe parts " ſtill following their *Pagan* rites, to whom the aforeſaid ſoldier of Chriſt " deſigned to repair, ſailing about *Britain*, to try if he could deliver any of " them from Satan, and bring them to Chriſt: or if he could not effect " this, he deſigned to go to *Rome*, to ſee and reverence the monuments of " the bleſſed Apoſtles and Martyrs of Chriſt. But he was hinder'd from " performing any of theſe things by the oracles and the works of heaven. " For after he had made choice of companions, the moſt ſtrenuous and fit " to preach the word, as excelling both in virtue and learning; and had pre- " pared all things which ſeemed neceſſary for their voyage; there came to " him one day, early in the morning, one of the brethren, formerly Diſ- " ciple and Servitor to *Boiſil* the Prieſt beloved of God, at the time when " the ſaid *Boiſil* was Provoſt of the monaſtery of *Mailros*, under the Ab- " bot *Eata*; relating to him the viſion he had ſeen that night. *When* " *after the Matins*, ſaid he, *I had laid me down in my bed, and was fallen* " *into a ſlumber, there appeared to me my old maſter and moſt loving tutor* " Boiſil, *and aſked me, whether I knew him? I ſaid, Yes: you are* Boiſil. " *I am come*, ſaid he, *to bring to* Egbert *the anſwer of the Lord our* " *Saviour, which nevertheleſs muſt be delivered to him by you. Tell him* " *therefore that he cannot perform the journey he propoſed: for it is the will* " *of God that he rather go to teach the monaſteries of* Columba. Now " *Columba* was the firſt teacher of the Chriſtian Faith to the *Picts* beyond " the mountains northward; and the firſt founder of the monaſtery in the " Iſland of *Hy*, which continued for a long time in great veneration " amongſt the *Scots* and *Picts*. He is now called by ſome *Columkill*, by a " name compounded of *Columb* and *Cell*. *Egbert* having heard the words of " this viſion, ordered the Brother that had related it to him, to ſay nothing " of it to any one elſe, leſt perhaps it might be an illuſion. However, " conſidering it within himſelf, he apprehended it was real; yet did not

" deſiſt

" deſiſt from preparing for his journey to go to teach the *Gentiles*. A few " days after the ſame Brother came to him again, ſaying that *Boiſil* had " that night alſo appeared to him after *Matins*, and ſaid, *Why did you tell* " Egbert *in ſo negligent and tepid a manner what I enjoined you to tell* " *him? Go now and let him know, that willing, or not willing, he muſt go* " *to the monaſteries of* Columba: *becauſe their ploughs do not go right, and* " *he is to reduce them into the right way.* He hearing this again, com- " manded the Brother not to reveal the ſame to any perſon; and though " he was aſſured of the viſion, made an attempt to begin the intended jour- " ney with the Brethren above-mentioned. When they had put on board " all that was neceſſary for ſo great a journey, and were waiting ſome days " for favourable winds, one night there aroſe ſo violent a ſtorm, that after " having loſt ſome part of the cargo, the ſhip was run a-ground, and left " upon her ſide amongſt the waves; yet whatever belonged to *Egbert* and " his companions was ſaved: upon this he dropped the deſigned voyage, " and quietly ſtaid at home. But one of his companions, whoſe name was " *Wicbert*, who was alſo illuſtrious for his contempt of the world, and his " great learning, (having for many years lived a ſtranger in *Ireland*, and " there led an eremitical life in great perfection) went aboard, and arriving " in *Friſia*, preached the word of Salvation for two whole years to that " people, and to *Rathbed* their King; but did not reap any fruit of all " that labour amongſt his barbarous auditors. So returning to the beloved " place of his peregrination, he gave himſelf up to our Lord in his accu- " ſtomed recollection; and ſince he could not profit them that were with- " out, by bringing them to the Faith, he laboured to be ſo much the more " ſerviceable to his own people, by the examples of his virtues.

" WHEN the man of God *Egbert* perceived that neither he himſelf " was permitted to preach to the *Gentiles*, being with-held on account of " ſome other advantage of holy Church, of which he was before-hand ad- " moniſhed by the divine Oracle; nor that *Wicbert*, who went into thoſe " parts, had met with any ſucceſs; he ſtill attempted to ſend to this work " of the Word ſome holy and induſtrious men, amongſt whom that great " man *Willebrord* was moſt eminent, both by his prieſtly degree and me- " rit. Theſe going over, being twelve in number, having viſited *Pippin*

" Duke

" Duke of the *Franks*, were kindly received by him; and whereas he had " lately ſubdued the hither *Friſia*, from which he had expelled King *Rath-* " *bed*, he ſent them thither to preach." So far our venerable Hiſtorian; who in this, and the following chapter, relates the ſucceſs of theſe Apoſtolick Preachers; which was ſo great, that they are deſervedly looked upon as the Apoſtles of thoſe countries; which, under God, owe their Chriſtianity to their zeal, and that of St. *Egbert*, the great promoter of this Miſſion.

AND now the holy man took in hand that other great work, for which he was reſerved, *viz.* the reducing the Monks of *Hy*, with the other monaſteries that were ſubject to them, to the Canonical obſervation of *Eaſter*. In order to this, he made them a viſit; which, with the fruits that enſued, is thus related by St. *Bede*, Lib. V. Chap. 23. " In the year 716, " *Egbert*, that Father and Prieſt beloved of God, and worthy to be named " with all honour, coming from *Ireland* to the monaſtery of *Hy*, was ho- " nourably, and with much joy, received by the Monks. Who being moſt " ſweet in his teaching, and moſt devout in putting in practice what he " taught, was moſt willingly hearken'd to by them all: and by his godly " and frequent exhortations brought them off from their tenacious adhe- " ſion to that inveterate tradition of their anceſtors, (to whom might be " applied thoſe words of the Apoſtle, that *they had the zeal of God, but* " *not according to knowledge)* and taught them to celebrate the principal " Solemnity after the Catholick and Apoſtolick manner.---Which appears to " have been the reſult of a wonderful diſpenſation of the divine Goodneſs; " that ſince that people had been careful to communicate to the *Eng-* " *liſh* willingly and without envy, the knowledge they had of God's " truths, they ſhould afterwards, by means of the *Engliſh*, be brought to " a perfect rule of life in ſuch things in which they were defective, *&c.* " The Monks of *Hy*, by the inſtruction of *Egbert*, received the Catholick " Rites of life under the Abbot *Dunchad*, about eighty years after they had " ſent *Aidan*, Biſhop, to preach to the *Engliſh* nation. The man of God, " *Egbert*, remained thirteen years in the aforeſaid Iſland, which he had as " it were conſecrated to Chriſt, by the light of a new grace of eccleſiaſti- " cal ſociety and peace. At length, in the year 729, on which the *Eaſter*

" was

" was celebrated on the 24th of *April*, he having performed the ſolemnities " of the Maſs in memory of the Reſurrection of our Lord, departed that " ſame day to our Lord, (being ninety years of age) there to complete, or " rather, there to celebrate, without end, with the Lord, with the Apoſtles, " and the reſt of the Citizens of Heaven, the joy of that greateſt Feſtival, " which he had begun upon earth with the Brethren whom he had con- " verted to the grace of unity. And it was a wonderful diſpenſation of di- " vine Providence, that this venerable man did not only paſs out of this " world to the Father on *Eaſter-day*; but alſo when *Eaſter* was kept on " that day on which it had never been wont to be kept in thoſe places. " The Brethren therefore were glad of their having now the certain and " Catholick knowledge of the time of *Eaſter*; and rejoiced in the Pa- " tronage of the Father now going to the Lord, by whom they had been " corrected. And he rejoiced that he had been ſo long kept in the fleſh, " till he ſaw his hearers receive and celebrate *Eaſter* with him on that day, " which before they always avoided. Thus this moſt reverend Father be- " ing aſſured of their correction, rejoiced to ſee the day of the Lord; he " ſaw it, and was glad." So far St. *Bede*.

OUR hiſtorians and martyrologiſts take notice of two other *Egberts*, brothers according to the fleſh; both eminent for their ſtation, the one in the Church, the other in the State; and both illuſtrious for Religion and Piety; the one King of the *Northumbrians*, the other Archbiſhop of *York*. The former (who is alſo called *Eadbert*) ſucceeded *Ceolulph* in the Kingdom of *Northumberland*, *anno* 738; and after a glorious reign of twenty years, made a more glorious exchange of his earthly Kingdom, for the love and ſervice of the King of heaven, in religious ſolitude; whom he went to enjoy, on the 20th of *Auguſt*, *anno* 768. The latter, ſaid to be a Diſciple of St. *Bede*, ſucceeded St. *Wilfrid* II. in the See of *York*, *anno* 734 or 735; and was a moſt worthy and moſt learned Prelate. He opened a famous ſchool at *York* for ſacred learning; in which, amongſt others, he had the great *Alcuin* for his Diſciple: he enriched his Church with an excellent library, wrote ſeveral tracts, and after thirty-two years adminiſtring that See, repoſed in our Lord, *anno* 766.

April 25. St. *IVO*, Biſhop.

From *William* of *Malmesbury*, *L.* 4. *de Pontif.*

WE ſhall not pretend to warrant the particulars of the life of this Saint, as they are given by *Capgrave* and others; becauſe it does not appear from what ancient records they have gathered thoſe particulars; nor indeed that our anceſtors had any knowledge of this Saint till the diſcovery of his body in the year 1001. Mr. *Camden*, in his hiſtory of *Huntingtonſhire*, writes thus of him: "The river *Ouſe*, being "ready to enter into *Cambridgeſhire*, paſſes by a town handſome enough, "and well inhabited; which in the *Saxon* tongue was anciently called *Slepe*, "but now St. *Ive*'s, from *Ivo* a *Perſian* Biſhop, who, as they write, about "the year 600, travelled through *England* in great opinion of ſanctity, "carefully adminiſter'd * the divine Word, and at laſt left his name to this "town, where he ended his life." And Dr. *Harpsfield*, Sæc. XI. Ch. 22. "*Ivo* was a Biſhop of *Perſia*, of a moſt noble extraction; who having, "for the ſake of Religion, travelled through divers parts of Chriſtendom, "came from *Rome* into *France*, and from thence into *Britain*, about the "time, as it is ſaid, that the Faith of Chriſt was firſt preached to the *Engliſh* "by St. *Auguſtine:* who coming to a place called *Slepe* in *Huntingtonſhire*, "there *ſlept* in Chriſt, and was there buried. The virtues of this bleſſed "man, which during his life-time were ſcarce known to any but God, his "divine Majeſty, after many ages, was pleaſed in an illuſtrious manner to "make known alſo to men. For a countryman ploughing in the field, "diſcovered a ſtone-coffin; which, when he had opened, in hopes of meet-"ing with a treaſure, he found therein the body of a man, in a Biſhop's "habit, whole and entire, as if he had been buried the day before. This

"wonder

* *Capgrave* makes no mention of St. *Ivo*'s preaching to the *Engliſh*; but only of his ſerving God, to the end of his life, in the village called *Slepe*, in watching, faſting, and prayer; till being full of good works, he there happily finiſhed his courſe.

" wonder drew together the neighbours to the ſight; and *Ednoth*, Ab-
" bot of *Ramſey*, was ſent for: many miraculous cures were effected on
" this occaſion, and other ſigns, by which it was made known who he
" was, whence he came, and at what time he died... A Church was pre-
" ſently built in the place where his body was found, and dedicated to this
" holy Biſhop; and the old name of *Slepe* was changed into that of St. *Ive*'s.
" This diſcovery of the holy Prelate's body happen'd in the year 1001,
" [on the 24th of *April*] four centuries after his death; and his body was
" ſolemnly tranſlated to the Abbey of *Ramſey*." [The yearly memory of which tranſlation was celebrated on the 10th of *June*.] The hiſtory of his life and tranſlation, together with the many miracles wrought at his tomb, was written by *Whitman*, third Abbot of *Ramſey*; and afterwards poliſhed and improved by *Goſcelin*, who being a religious man of St. *Bertin*'s, came over into *England* about the time of the Conqueſt, where he was firſt a Monk of *Ramſey*, and afterwards of *Canterbury*.

William of *Malmeſbury* [*L.* 4. *de Pontif.*] atteſts, that to that day there flowed from St. *Ivo*'s tomb a fountain of ſweet water, ſovereign againſt all diſeaſes; and that the miracles wrought by that Saint, in healing thoſe that were ill, were ſo many, that they could not be number'd: amongſt the reſt, he himſelf was an eye-witneſs of one, *viz.* of a Monk, who being violently ill of a dropſy, was admoniſhed in his ſleep to go to St. *Ive*'s; and by three times drinking of that water was perfectly cured.

Some authors give St. *Ivo* for companions in his travels, and in his retirement at *Slepe*, *Sithius* and *Inthius*, his kinſmen; whoſe bodies are ſaid to have been found there with his, and tranſlated to *Ramſey*. A Priory of *Benedictine* Monks was erected at St. *Ive*'s, in memory of this Saint, which continued to the times of King *Henry* VIII.

April 28. St. *CRONAN*, Abbot of *Roſcree*.

From his Life quoted by *Uſher*'s Antiquities, p. 502.

HE was the ſon of *Odran*, of the Country of * *Ele* or *Eila*, in the eaſtern part of *Munſter*: where he was born towards the middle of the ſixth century. Being deſirous to dedicate himſelf to the love and ſervice of God, he firſt choſe a ſolitary dwelling in his own country, near the Bog called *Lurgan*, over-againſt the territory of *Oſraigi (Oſſory)*: then he built a cell by the lake of *Cree*; (in which, ſays my author, is a ſmall Iſle, having a monaſtery always ſtocked with moſt religious Monks): this cell was called *Kill-Sean-Roſs*. From hence he tranſlated his abode to the place where now ſtands the town of *Roſcree*, in the county of *Tipperary*. Here he built a famous monaſtery, where many reſorted to him, drawn by the odour of his ſanctity, and put themſelves under his diſcipline; inſomuch, that a conſiderable town was there formed, which in proceſs of time became a Biſhop's See, ſince united to *Killaloe*. Many great miracles are attributed to this Saint by the author of his life: but what is more for the reader's edification, is what he writes of his eminent virtues; particularly of his patience in ſufferings, his modeſty, his faſts, his ſpirit of prayer, his great humility, and admirable charity. He lived to a very great age: when he drew near his end, he made an excellent exhortation to his Diſciples, to maintain unity and peace with one another, and to perſevere in their holy undertaking. He happily repoſed in our Lord about the year 640, and was buried in his Church of *Roſcree*, of which he was of old eſteemed the Patron.

* A territory, to which Queen *Mary* gave the name of *Elia Carolina*, from her father-in-law *Charles* V.

April 29. St. *WILFRID the Younger*, Biſhop.

From St. *Bede*, Lib. IV. Chap. 23; and Lib. V. Chap. 6, &c.

ST. *Wilfrid the Second*, or *the Younger*, Biſhop of *York*, is ſaid to have been a-kin to the great St. *Wilfrid*, who before him was Biſhop of the ſame See. He was trained up in piety and ſacred letters in the famous monaſtery of St. *Hilda* at *Streneſhalch*; and is number'd by our venerable hiſtorian amongſt the five Biſhops, all of them, as he ſays, men *of ſingular merit and ſanctity*, who had their education in that holy Community. He was afterwards Diſciple and Prieſt to St. *John* of *Beverley*, who had ſo great an opinion of his wiſdom and virtue, that when, by reaſon of his age, he himſelf withdrew from his Biſhoprick of *York* to his monaſtery of *Deirwood* or *Beverley*, he conſecrated St. *Wilfrid* Biſhop to ſucceed in his place, as knowing him moſt fit for that charge. This See he actually adminiſter'd at the time St. *Bede* finiſhed his *Church-Hiſtory:* but as to the particulars of his Acts during the time he held the Biſhop's See, which was above 15 years, we know but little. Only *F. Mabillon* acquaints us, from *the Geſts of the Archbiſhops of York*, that he was a lover of the beauty of the houſe of our Lord; that he furniſhed the Churches with many ſacred veſſels, adorned the Altar with plates of ſilver, and the Croſſes with gold; that he was bountiful to all, particularly to the poor; and was wholly addicted to divine contemplation. He departed to our Lord, *April* 29, *anno* 734 or 735; and was buried in the Church of *Rippon:* where St. *Oſwald*, Archbiſhop of *York*, (after that Church was deſtroyed by the *Danes*) by divine admonition ſought and found his body, together with thoſe of five of the Abbots of *Rippon*; with a table or board, on which was this inſcription: *Here repoſeth St. Wilfrid, Biſhop of York; and the venerable Abbots Tilbert, Boruin, Albert, Sigred, and Wilden.* All theſe were afterwards tranſlated to *Worceſter* by the ſame Saint.

April

April 30. St. *ERKONWALD*, Biſhop.

From St. *Bede*, Lib. IV. Chap. 6. *William* of *Malmesbury*, L. 2. *de Pontif.* &c.

THAT moſt learned Church-hiſtorian Cardinal *Baronius*, writing of the ſtate of the *Engliſh Saxon* Churches ſoon after the converſion of our anceſtors, [*anno* 676] ſays, they "flouriſhed "at that time like the Paradiſe of our Lord: for they were plentifully "adorned with *Lillies* of pure Virginity; with *Violets* of religious Monks, "leſs ſeen, becauſe growing in more humble places; and abounded with "moſt holy Biſhops, amongſt whom, ſays he, St. *Erkonwald* was moſt "illuſtrious for his ſanctity." This Saint was, according to our hiſtorians, of Princely extraction; but far more noble by his virtues than by his birth: for he deſpiſed this world and all its empty toys, and choſe the better part, by wholly devoting himſelf from his youth to the love of God. Which heavenly love he alſo endeavoured, both by word and example, to inſtil into the ſoul of his ſiſter *Ethelburga* or *Edilburga*: and to invite as many others as he could to *taſte and ſee how ſweet our Lord is* to all ſuch as love him, and ſeek him in earneſt. To this end, he employed his whole worldly Patrimony in works of piety; particularly in building two famous monaſteries; the one at *Chertſey* in *Surrey*, for himſelf and other religious men; the other at *Barking* in *Eſſex*, for his ſiſter *Edilburga*, where ſhe quickly became the mother of many ſacred ſpouſes of Chriſt. Both theſe monaſteries were moſt excellently eſtabliſhed by our Saint in all regular diſcipline.

BUT ſo great a light as *Erkonwald* was could not lie long concealed in the ſolitude of *Chertſey*: for the fame of his ſanctity breaking out, recommended him to St. *Theodore*, Archbiſhop of *Canterbury*; by whom he was made Biſhop of *London*. Which See he ſo adminiſter'd, as to diſcharge, in the

the moſt perfect manner, every part of the duty of a ſucceſſor of the Apoſtles. " His life and converſation, ſays our venerable hiſtorian, Lib. IV. " Chap. 6. as well in the time of his being Biſhop, as before, is reported to " have been moſt holy; as is to this day atteſted by heavenly miracles: for to " this day his horſe-litter, in which he uſed to be carried when infirm, being " kept by his Diſciples, continues to cure fevers and all other diſeaſes; and " not only then, when the ſick perſons are laid in it, or brought to it; but " alſo the very chips that are cut off from it, and brought to them that are " ill, are wont preſently to reſtore them to health." *William* of *Malmeſbury* adds, that his ſanctity was ſo great, that in viſiting his Dioceſe, being to paſs a river, which happen'd to be too deep and rapid for his horſe-litter, the waters, as formerly in the paſſage of the river *Jordan*, made way for him, being reſtrained by an inviſible power from coming down, till he had paſſed over: which is alſo atteſted by *Matthew* of *Weſtminſter*, *anno* 675.

ST. *Erkonwald* exchanged this mortal life for a happy immortality towards the latter end of the ſeventh century, and was buried in his own Cathedral of St. *Paul*'s; where many miracles were wrought at his monument. *Harpsfield* relates, from the Annals of the Church, and from *Capgrave*, [Sæc. VII. Chap. 13.] that in the great fire which conſumed that Cathedral in the year 1087, St. *Erkonwald*'s monument was no way damaged; and that the very Pall with which it was covered was not ſo much as ſinged by thoſe raging flames. His body was ſolemnly tranſlated to a more honourable place in the year 1148, on the 14th day of *November*, (which in his memory was kept holy in the Dioceſe of *London*.) Biſhop *Godwin* tells us, it was then " laid in a coffin of great price, and buried in the eaſt part of " the Church, above the High Altar; where it continued, ſays he, till " about eighty years ago, (that is, till the change of Religion) at which " time it diſappeared." *F. Jerome Porter* adds, in the life of this Saint, that he had been informed by credible Perſons, that thirty-ſix years before the writing of his book, there was to be ſeen in the upper end of the Choir of St. *Paul*'s Church a table, which teſtified where the holy body of St. *Erkonwald* lay, in theſe words: *Under here lieth the body of St. Erkonwald, fourth Biſhop of London.*

SIR

SIR *William Dugdale* gives this Saint the following Epitaph: *Non mille annorum ſeries, non flamma vorax, id fruſtra conata, non populariùm rabies, extinctâ penitùs fide, Erconwaldi memoriam delere valuit.* That is, *Neither the courſe of a thouſand years, nor the voracious flames that in vain attempted it, nor the fury of the populace, when faith was quite loſt, could ever efface the memory of Erkonwald.*

THE hiſtory of St. *Erkonwald*'s life, and the particulars of his miracles, are written more at large by *Goſcelin* and *Capgrave*. He has alſo a place this day in the *Roman* martyrology, with this Elogium: *At London in England, St. Erkonwald Biſhop; who was illuſtrious for many miracles.*

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ON the 30th of *April* is alſo commemorated St. *Briocus*, Biſhop; who being a *Briton* by birth, and a Diſciple of St. *Germanus*, after having preached the word of life, and converted many to Chriſt in his own country, flying the fury of the *Saxons*, paſſed over into *Little Britain*, and there built a monaſtery on the northern coaſt, between *Lexobie* and *Aleth*; where he aſſembled together many religious ſouls, with whom he lived to a great age, in the exerciſes of devotion and penance; till he paſſed to a better life, in the fifth, or the beginning of the ſixth century. His ſanctity and miracles made this place ſo famous, that a city was there built, called from him St. *Brieu*; which in his honour was erected into a Biſhop's See, *anno* 844; where he is honoured as Patron to this day. Some part of his relicks was tranſlated to *Paris*, where they are kept in the Church of St. *Bartholomew*.

ON the ſame day is celebrated in the Abbey of *Wazor*, (between *Huy* and *Dinant*) in the Dioceſe of *Liege*, the feſtival of St. *Forannan*, an *Iriſh* Prelate of the tenth century, eminent for learning and virtue; who quitting his Biſhoprick, Country, and friends, went over with twelve companions into the *Netherlands*; where he was received and entertained by Count *Eilbert*, the founder of the monaſtery of *Wazor*; and was, after St. *Maccallan* and St. *Cadroe*, the third Abbot of that Community. He preſided over this monaſtery for twelve years, (having firſt made a retreat, in the nature of a Noviceſhip, in the Abbey of *Gorzè*) and diſcharged in all regards the duty of a moſt vigilant Paſtor, to the great advantage of the whole Community,

Community, till his dying day, which was the 30th of *April*, *anno* 982; God atteſting his ſanctity by many evident miracles. His relicks were taken up in the year 1617, and put in a rich urn, in which they are preſerved to this day, with great veneration. His friend, the good Count *Eilbert*, in his old age, retired alſo from the world; and having ſpent ſome years in ſpiritual exerciſes and divine meditations, made a happy end, *anno* 977; being aſſiſted, as he had deſired, at his death by St. *Forannan*

M A Y.

May 1. St. *ASAPH*, Biſhop.

From the Acts of St. *Kentigern.*

ST. *Aſaph* was of a noble *Britiſh* ſtock; but more ennobled by his virtues than his birth. We have already ſeen, when we treated of St. *Kentigern*, how this Saint, flying from the perſecution he met with amongſt the *Cumbrian-Britons*, came into *North Wales*, and there founded the famous monaſtery of *Llan-Elwy*; where he was both Abbot and Biſhop. "There were aſſembled in this monaſtery, (ſays *John* of *Tinmouth* in his life, quoted by *Uſher* in his Antiquities) "no fewer than "nine hundred and ninety-five Brethren, who all lived under monaſtick diſ-"cipline, ſerving God in great continence. Of which number three hun-"dred, who were illiterate, he appointed to till the ground, to take care "of the cattle, and do other works without the monaſtery: other three "hundred he aſſigned for preparing food, and performing other neceſſary "works within the monaſtery: and three hundred and ſixty-five, who were "learned, he deputed to the celebrating daily divine offices. Of theſe "he would not ſuffer any, without great neceſſity, to go out of the mona-

" ſtery; but appointed them to attend there continually, as in God's Sanctu-
" ary. Now this part of the Community he divided in ſuch manner into
" companies, that when one company had finiſhed the divine Service in
" the Church, another preſently enter'd in, and begun it anew; and theſe
" having ended, a third troop immediately ſucceeded them. So that by
" this means prayers were offered up in that Church without any inter-
" miſſion, and the praiſes of God were always in their mouths.

" AMONGST theſe there was one named *Aſaph*, [the Saint of this
" day] more particularly illuſtrious for his deſcent and beauty; who from
" his childhood ſhone forth brightly, both with virtues and miracles. He
" daily endeavoured to imitate his maſter [St. *Kentigern*] in all ſanctity and
" abſtinence: and to him the man of God ever bore a particular affection;
" inſomuch, that to his prudence he committed the care of the whole mo-
" naſtery." In fine, being recalled to the north of *Britain*, [by *Rederech* or *Roderick*, King of the *Cumbrians*] he appointed, by the admonition of an Angel, ſays my Author, St. *Aſaph* to be his ſucceſſor, as well in the monaſtery, as in the Biſhoprick of *Llan-Elwy*: which See he adminiſter'd in ſo ſaintly a manner, that the name of *Llan-Elwy* was exchanged for that of St. *Aſaph*, which it retains to this day. He flouriſhed in the ſixth century; and ſtands recorded on this day in the *Roman* martyrology. Some attribute to him the writing of the life of his maſter St. *Kentigern*: but for this there is no great authority.

May 1. St. *ULTAN*, Abbot.

From the Acts of his Brethren St. *Furſey* and St. *Foillan.*

ST. *Ultan* was ſon of *Fintan* or *Filtan*, an *Iriſh* Prince; and brother of the glorious Saints *Furſey* and *Foillan.* In his youth he embraced a religious life, by the example of St. *Furſey*; whom he accompanied, or followed into *England*, to the province of the *Eaſt Angles:* where, whilſt his brother was founding the monaſtery of *Knobberſbury*, he led an eremitical life by himſelf at ſome diſtance, living by the labour of his hands, in great abſtinence and prayer. St. *Furſey*, after ſome time, repaired to him; deſirous to ſpend the remainder of the days of his mortality with him, following the ſame kind of life. They had converſed together in great holineſs for one twelvemonth, when *Furſey* was obliged, by reaſon of the irruption of the Pagan *Mercians*, under King *Penda*, into the province of the *Eaſt Angles*, to leave that country, and to ſail over into *France*. *Ultan* followed him; and after having made a pilgrimage to *Rome*, to the ſhrines of the Apoſtles, returned time enough to aſſiſt at his funeral at *Peronne*; and to ſucceed him in the adminiſtration of the monaſtery of that town. He was a great promoter of religious piety, and aſſiſted St. *Gertrude* of *Nivelle* (to whom he was moſt dear, by reaſon of his virtues) in founding the monaſtery of *Foſſes*, in the territory of *Liege:* to whom alſo he foretold the time of her death, and diſcovered by divine revelation the martyrdom of his brother *Foillan*. He reſided partly at *Peronne*, (where he received and kindly entertained the holy Biſhop St. *Amatus* of *Sens*, who was baniſhed from his See for juſtice ſake) and partly at *Foſſes*; where, after a moſt ſaintly life, he repoſed in our Lord, about the year 680. He was buried at *Foſſes*; but ſome part of his relicks has been ſince tranſlated to *Peronne*, where they are kept with great honour.

May 6. St. *EADBERT*, Biſhop.

From St. *Bede*, Lib. IV. Chap. 29, 30; and in the Life of St. *Cuthbert*.

ST. *Eadbert* is ſaid to have been born amongſt the *South Saxons*. As to the place of his education, or the particulars of his life before he was Biſhop, we have little or no account in hiſtory. What we have of him after his promotion is found in Venerable *Bede*; which, though ſhort, may ſuffice to give us an high idea of his virtues. This author informs us, Lib. IV. Ch. 29. that St. *Eadbert* was ordained ſucceſſor to St. *Cuthbert* in the See of *Lindisfarne:* where he gives him the character, That he was a man excelling both in the knowledge of the divine ſcriptures, and in the obſervance of the divine precepts; and was all his life-time particularly noted for his almſdeeds, having always been accuſtomed to give yearly the tenth part of all his goods to the poor. He adminiſter'd the Church of *Lindisfarne* moſt worthily and moſt holily for about ten years: during which time it was his cuſtom, twice a year, to make a ſpiritual retreat, remote from all company, in a ſolitary place, encompaſſed by the waters of the ſea; where his predeceſſor St. *Cuthbert* had for ſome time ſerved God in private, before he went to the Iſle of *Farne*. Here St. *Eadbert* uſed to ſpend the holy time of *Lent*; and here he was wont to employ forty days before *Chriſtmaſs* in great devotion, in abſtinence, prayers, and tears.

ST. *Cuthbert* had now been buried about eleven years, when, as our holy hiſtorian words it, Lib. IV. Chap. 30. "The divine Diſpenſation deſign-
"ing to make known in how much glory this man of God lived after his
"death, whoſe ſublime life had been ſignalized by ſo many miracles, put
"it into the minds of the Brethren to take up his bones, (which they ex-
"pected to find dry, as it is uſual with other dead, the body being, as they
"ſuppoſed, conſumed and reduced to duſt); which they purpoſed to put in
"a

" a new coffin, and to depoſite in the ſame place; but, for greater venera-
" tion, above the pavement. They acquainted *Eadbert* their Prelate with
" this their deſign; who approved of it, and ordered it ſhould be executed on
" the Anniverſary of his depoſition. They did ſo; and opening the grave,
" they found the whole body entire, as if it had been alive, and the joints
" all pliable, much more like a perſon aſleep, than a dead corpſe: moreover,
" all the veſtments with which he had been cloathed were not only quite
" ſound, but wonderfully freſh and bright. The Brethren at this ſight be-
" ing much aſtoniſhed, made haſte to tell the Biſhop what they had found,
" who was then in his *Lenten* ſolitude. They brought alſo to him ſome
" part of the garments that had covered the holy body. Theſe preſents
" he thankfully accepted of, and heard with pleaſure their relation of theſe
" wonders; kiſſing with great affection the garments, as if they had been
" ſtill on the body of the Father; and ſaying, *Let the body be put into*
" *new garments in lieu of theſe you have brought; and ſo lay it in the coffin*
" *you have prepared for it. For I moſt certainly know that place will not*
" *long remain empty, which has been ſanctified with ſo great a miracle of*
" *heavenly grace: and how happy will he be to whom our Lord, the Author*
" *and Giver of all Happineſs, ſhall vouchſafe to grant the privilege of reſt-*
" *ing in the ſame?* The Biſhop having ſaid this, and much more to the
" ſame purpoſe,---- with many tears and extraordinary compunction, the
" Brethren did as he had commanded; and when they had dreſſed the body
" in a new cloathing, and laid it in a new coffin, they placed it above the
" pavement of the Sanctuary. And preſently after *Eadbert*, the Biſhop
" beloved of God, fell grievouſly ſick, and his diſtemper daily increaſing,
" in a ſhort time, (that is, on the 6th of *May* following, *anno* 697) he
" alſo departed to our Lord. They laid his body in the ſepulchre of the
" bleſſed Father *Cuthbert*; and over it they placed the coffin, in which they
" had depoſited the uncorrupted body of the ſame Father. In which place
" the miracles wrought from time to time in curing thoſe that are ill, bear
" teſtimony to the merits of them both." So far St. *Bede*; who alſo in-
forms us, Lib. III. Chap. 25. that St. *Eadbert* covered with lead the Church
of *Lindisfarne*, (dedicated to God by Archbiſhop *Theodore* in honour of

St.

St. *Peter)* which Biſhop *Finan* had formerly built, after the *Scottiſh* faſhion of planks of Oak, and had thatched it with reeds.

ST. *Eadbert*'s name occurs this day in the *Roman* martyrology, with this elogium, that he was a Prelate *renowned for Doctrine and Piety.*

May 7. St. *JOHN* of *Beverley*, Biſhop.

From St. *Bede*, Lib. V. Chap. 2, 3, 4, 5, 6.

ST. *John* of *Beverley*, ſo called from the place where he died and was buried, was born amongſt the *Northumbrians* or *Northern Engliſh*, at a village called *Harpham*, in the province of *Deira*. He was for ſome time trained up in *Kent*, in that excellent ſchool of virtue, and of all good learning, which was opened there by Archbiſhop *Theodore* and the holy Abbot *Adrian*: for he is commonly number'd amongſt the Diſciples of theſe great men; and looked upon as one of the moſt eminent of their Diſciples, for the great progreſs he made under them, both in learning and ſanctity. After this, he enter'd into the famous monaſtery of St. *Hilda* at *Streaneſhalch*, now *Whitby*: where he exerciſed himſelf in reading the divine Scriptures, and in other works of religious piety, which fitted him for the Eccleſiaſtical Degree, to which he was ſome time after promoted. From this monaſtery, as St. *Bede* takes notice, Lib. IV. Ch. 23. there had been in his time already no leſs than five taken out to be made Biſhops, all of them men of ſingular merit and ſanctity. Of this number our Saint was one; of whom St. *Bede*, (who received his holy Orders, both of Deacon and Prieſt, at his hands) thus writes, Lib. V. Chap. 2. "In the "beginning of the reign of King *Alfred*, Biſhop *Eata* being dead, *John*, "a holy man, undertook the Prelacy of the Church of *Hagulſtad*, (or "*Hexham)* of whom thoſe that were familiarly acquainted with him, are "uſed to relate many wonderful miracles; eſpecially that moſt reverend "and ſincere man *Berctbun*, formerly his Deacon, now Abbot of the mo-"naſtery called *Indeirwood*, that is, in the wood of the *Deiri*, (now *Bever-*

"*ley)*

" *ley*) ſome of which we have thought fit to tranſmit by writing to poſterity. " There is a certain private manſion, encloſed with a thin wood and a " trench, not far from the Church of *Hagulſtad*, that is, at about a mile " and a half's diſtance, ſeparated from it by the river *Tine*; where there is " a Church-yard of St. *Michael the Archangel.* In this place the man of " God uſed often, when he could have opportunity, and particularly in " *Lent*, to reſide with a few, and there in quiet to give himſelf up to prayer " and reading. Being come thither once in the beginning of *Lent*, he bid " his people ſeek out a poor perſon labouring under ſome grievous infirmity " or neceſſity, whom he might have with him, by way of exerciſing " almſdeeds, during thoſe days: for in this manner he was always accu- " ſtomed to do. There was in a village not far off, a certain youth who " was dumb; known to the Biſhop, by often coming to him to receive " his charity; who had never been able to ſpeak one word, and moreover " had ſuch a ſcabby ſcal'd head, that no hair ever grew on the top of it, " *&c.* This man therefore, by the Biſhop's orders, was brought, and a " little hut was made for him within the encloſure of the manſion, where " he might receive his daily alms. When one week of *Lent* was over, the " next *Sunday* the Biſhop cauſed the poor man to come in to him;" and made the ſign of the Croſs on his tongue; in conſequence of which, as may be ſeen more at large in our Venerable Hiſtorian, his tongue was immediately looſed, and he obtained his ſpeech: and quickly after, with the help of the holy Prelate's Bleſſing and Prayers, was alſo entirely cured of his ſcal'd head.

UPON St. *Wilfrid*'s return from his long baniſhment, St. *John* reſigned up to him the See of *Hagulſtad:* but was ſome time after, upon the death of *Boſa, a man*, ſays St. *Bede, of much ſanctity and humility*, appointed in his place Biſhop of *York.* The other miracles related by that Venerable Hiſtorian, Chap. 3, 4, 5. from the teſtimony of the ſame holy Abbot *Berthun*, who was an eye-witneſs to them, were wrought whilſt he was Biſhop of *York.* Theſe were his healing in the monaſtery of Virgins at *Wetadun* or * *Watton*, by his prayer and bleſſing, a young maiden called *Quenburge*, whoſe arm after bleeding was ſo much ſwelled, that it could not be graſped with

* In the north of *Yorkſhire*, where there was afterwards a monaſtery of *Gilbertins.*

with both hands; and by the extremity of the pain and anguiſh threaten'd her with approaching death: his reſtoring to perfect health and ſtrength, by ſome holy water which he had bleſſed, the wife of a noble Earl named *Puch*, who for near forty days had languiſhed under a grievous illneſs, ſo that for three weeks ſhe could not be moved out of the room where ſhe lay; which cure was ſo ſudden and ſo perfect, that the Lady got up immediately, and waited upon the holy Prelate at table; who having dedicated that day the Church of the place, had been prevailed upon to dine with the Earl: his healing in like manner, by his prayer and bleſſing, one of the ſervants of another Lord called *Addi*, who lay ſo dangerouſly ill, having loſt all the uſe of his limbs, that he was judged to be at the point of death; inſomuch, that a coffin was already prepared for him; but he was ſo perfectly and ſo ſuddenly reſtored by the holy Prelate to his ſtrength and health, that he got up, dreſſed himſelf, and going in to the Biſhop and the reſt of the gueſts that were at dinner, ſaluted them, and deſired leave to eat and drink with them. This laſt miracle was not wrought, like the others, in the preſence of the aforeſaid Abbot; but he learnt it from thoſe that were preſent.

TO theſe miracles which St. *Bede* received from the holy Abbot *Berćthun*, he adds, Chap. 6. the account given of the Saint by *Herebald*, who had been alſo one of his Clergy, but at the time that St. *Bede*'s hiſtory was written was Abbot of the monaſtery of *Tinmouth*: who uſed to teſtify, that the life of this Saint, with which he was thoroughly acquainted, as having long lived with him, was, as far as men may judge, in all things moſt worthy of a Biſhop: and how great his merit was in the eyes of the Judge that ſees the interior, might eaſily be gathered from the miracles he had known wrought on many others; and one particularly on himſelf, who by his prayer and bleſſing was brought back from the gates of death into the ways of life: the particulars of which may be ſeen in that ſame chapter.

IN concluſion, the man of God, after having been thirty-three years Biſhop, departed to our Lord, (on the 7th of *May*) *anno* 721; and was buried in the porch of the Church of St. *Peter*, in the monaſtery of *Deirwood*, (or *Beverley*) which he had founded. For being, by his great age, become unable to govern his Biſhoprick, he ordained *Wilfrid* his Prieſt,

[St.

[St. *Wilfrid the Younger*] Biſhop of the Church of *York*, retired to the aforeſaid monaſtery; and there, in moſt godly converſation, ended the days of his mortal pilgrimage. His bones were afterwards tranſlated to a more honourable place by *Alfric*, Archbiſhop of *York*, *anno* 1037; and the Anniverſary of this tranſlation was celebrated on the 25th of *October*. The *Bollandiſts*, in their ſecond tome of the *Acts of Saints*, for the month of *May*, have publiſhed four books of the miracles wrought at his relicks, written by eye-witneſſes of the ſame.

THE monaſtery of *Deirwood* or *Beverley* had for its firſt Abbot St. *Berćthun* or *Brithun* above-mentioned; whom the Saint, when he founded this Abbey, choſe amongſt all his Diſciples as moſt fit to take upon him the Rule and Adminiſtration of it. Of him the author of his life in *Capgrave* gives the following account: "That after the tranſlation of St. *John* "to the heavenly joys, the venerable Abbot *Berćthun*, imitating his good "maſter, perſevered to the end of his life in watchings, faſtings, prayers, "and other good works. For he was a lover of virtue, a hater of vice, a "deſpiſer of this preſent world, a zealous aſpirer to the joys of the world to "come, a faithful guardian and inſtructor of the flock committed to him, "an unwearied practiſer of juſtice and piety, a munificent diſtributer of "alms; and, in a word, one who with all diligence performed whatſoever "he knew to be pleaſing to God. Thus conſtantly ſerving our Lord in "all good works to his decrepit age, he crowned a moſt holy life with a "ſuitable death: and having quitted this world on the Ides of *May* [*anno* "733] he received his reward in heaven. His body was with great ho-"nour buried in his own monaſtery: where, in proceſs of time, his ſanctity "becoming illuſtrious by many miracles, with conſent of the Clergy and "People, it was taken up; and his ſacred relicks were placed near the cof-"fin of his beloved maſter and inſtructor the holy Biſhop St. *John*, cloſe "to the Altar, in his Church of *Beverley*." So far this author. St. *Brithun* had for his ſucceſſor *Winewald*, who died *anno* 751; and was alſo after death honoured amongſt the Saints.

THIS monaſtery of *Beverley* was deſtroyed by the *Danes* one hundred and forty-ſix years after the death of St. *John*. Inſtead of which, King *Athelſtan*, (who had a great devotion to this Saint, by whoſe interceſſion he

obtained a famous victory over the *Scots*) founded in the same place a Church and College of Canons; to which he gave most ample privileges: of which Church *S. Thomas Becket* was some time Provost. The feast of St. *John* of *Beverley*, (which had always been observed in the province of *York*) was, in a Synod held in the year 1416, appointed to be solemnly celebrated thro' the whole Kingdom of *England*, on occasion of a glorious victory obtained, as it was thought, by his prayers, at *Agincourt*, over a numerous army of the *French*, with little or no loss on the *English* side.

IN the year 1664, on the 24th of *September*, upon opening a grave in the Church of *Beverley*, a vault was discovered of free-stone, fifteen foot long, and two broad; in which there was a sheet of lead, with an inscription, signifying that the Church of *Beverley* having been burnt in the year 1188, search had been made for the relicks of St. *John* in that place, *anno* 1197; and that those bones were found in the east part of the sepulchre, and there replaced. Upon this sheet lay a box of lead, in which were several pieces of bones, mixed with a little dust, and yielding a sweet smell: all these were re-interred in the middle alley of the Church. See Mr. *Steven*'s Translation of St. *Bede*'s History, p. 389, 390.

May 8. St. *WIRO*, Bishop.

From an ancient Author published by the *Bollandists*.

HIS name occurs this day in the *Roman* martyrology, as of a Bishop in *Scotia*; by which name is often understood *Ireland*, which some think was the native country of St. *Wiro*: though others suppose him to have been Bishop in the north of *England*, or in *Scotland*. But wherever he was born, or was Bishop, it is allowed at all hands, that he went over into the *Belgick Gaul*, or the *Low-Countries*; where he was kindly entertained by Prince *Pippin*, and preached the Faith of Christ to the infidels still remaining in those parts. *Pippin* admiring his sanctity, chose

choſe him for his ghoſtly Father, (going to Confeſſion to him bare-foot) and gave him a ſolitary woody place for his habitation, then called the *Mount of St. Peter*, now St. *Odilia*, near the river *Rure*; where, with more freedom from the noiſe of the world, he might attend to heavenly contemplation. In this place he built a monaſtery: and having illuſtrated that country by his preaching, ſanctity, and miracles, he here at length repoſed in our Lord, in a good old age, in the ſeventh century. His body was buried in a Chappel of our Bleſſed Lady in that place: from whence it was afterwards tranſlated to *Utrecht*; but brought back again to *Mount St. Peter*, under King *Lotharius*; where it has been honoured with many heavenly miracles. See *Miræus* in *Faſtis Belgicis*, *May* 8. The authors that treat of St. *Wiro*, give him for companions, both in his travels, and in his evangelical labours, St. *Plechelm* Biſhop, and St. *Otger*: the former of which is honoured on the 15th of *July*, and the latter on the 10th of *September*.

May 10. St. *COMGALL*,* Abbot.

Collected from divers Authors, quoted by *Uſher* in his Antiquities.

ST. *Comgall*, one of the chief promoters of monaſtick diſcipline in *Ireland*, was born of noble parents in the north of *Ulſter*, *anno* 516. His birth and future ſanctity is ſaid to have been foretold threeſcore years before by St. *Patrick*. He was educated under St. *Fintan* in his celebrated monaſtery of *Cluain-Ædnech*, at the foot of *Mount Bladin*, in *Queen's-County*. From this great ſchool he came forth a moſt able maſter; and founded ſoon after the monaſtery of *Benchor*, (in the county of *Down*) which was the moſt famous of all *Ireland*; beſides other

 religious

* *Bale*, *Pits*, and others, write of a Saint of this name, [St. *Congellus*] by nation a *Briton*, who founded, as they ſay, or gave a rule to the ancient monaſtery of *Bangor* in *North Wales* in the ſixth century: but in all appearance they are under a miſtake; not diſtinguiſhing the *Iriſh Benchor* from the *Welch Bangor*.

religious houſes in that Iſland: inſomuch, that he is ſaid to have had at once, in different monaſteries and cells, no leſs than three thouſand Religious under his conduct: to whom he gave a rule, ſtill extant, ſays *Uſher*, in the old *Iriſh*, though ſcarce intelligible at preſent. Many eminent Saints were brought up under his diſcipline, as we have either ſeen already, or ſhall ſee hereafter, in their lives. And ſuch as flouriſhed moſt in ſanctity in that age, looked upon themſelves happy in his friendſhip. He came over into *Britain*, about ſeven years after he had founded the Abbey of *Benchor*, to viſit the Saints, of whom there was at that time no ſmall number in *Wales*: where alſo he is ſaid to have eſtabliſhed a monaſtery, in a territory then called the *Land of Heth*.

THE particulars of St. *Comgall*'s miracles, as they are ſet down in two different lives publiſhed by the *Bollandiſts*, from ſome later writers, we are willing to paſs over, becauſe they are not ſupported by any ſufficient authority: but we muſt not omit the great encomiums that are given to him for his extraordinary virtues, by better and more ancient authors. *Notker* in his martyrology, treating of St. *Columba* or *Columkille*, (*June* 9.) ſays, that of all the Saints of his time, St. *Comgall* was in a ſingular manner the heir of his virtues and merits. *Jonas*, in the life of St. *Columbanus*, tells us, this Saint betook himſelf to the monaſtery of *Benchor*; "in which, ſays he, bleſſed *Com-*
"*gall* the Superior was illuſtrious for the abundance of his virtues; being
"an excellent Father of Monks, and one eſteemed moſt eminent both in
"the love and the practice of religion and all regular diſcipline." But let us hear what the great St. *Bernard* writes of him in his life of St. *Malachi*; where he ſpeaks of this Saint's repairing the monaſtery of *Benchor*, and upon this occaſion relates its former glory under St. *Comgall*. "This mo-
"naſtery, ſays he, had been moſt famous before under its firſt Father *Con-*
"*gellus*; bringing forth many thouſands of Religious; and being the head of
"many monaſteries. A place truly holy, and fruitful in Saints, moſt abun-
"dantly fructifying to God; inſomuch, that one of the ſons of that holy
"Congregation, by name *Luanus*, [St. *Molua*] is reported alone to have
"been the founder of a hundred monaſteries. Which I take notice of,
"that from this inſtance the reader may conjecture how very great was the
"multitude of the reſt. In ſhort, its off-ſpring filled in ſuch manner *Ire-*
"*land*

" *land* and *Scotland*, that thoſe verſes of *David* (*Pſalm* lxiv.) ſeem to have " foretold theſe days; *Thou haſt viſited the earth, and thou haſt inebriated* " *it, and thou haſt multiplied the enriching of it; the river of God has been* " *filled with waters, thou haſt prepared their food*, &c. Neither did thoſe " ſwarms of Saints only ſpread through the aforeſaid countries; but alſo, " like an inundation, poured themſelves out into foreign lands. Of which " number St. *Columbanus*, coming into our parts of *France*, built the mona- " ſtery of *Luxeuil*; and grew up there into a great nation: ſo great, as it is " ſaid, that the ſolemnity of the divine Office was there continued by Choirs " ſucceeding one another; ſo that not a moment of the day or night paſſed " without the praiſes of God. So far of the ancient glory of the mona- " ſtery of *Benchor*: which having been formerly deſtroyed by pirates, *Ma-* " *lachi* made choice of, for the ſake of its ancient dignity, as it were to " plant anew a certain Paradiſe; and becauſe many bodies of the Saints re- " poſed there. For, not to ſpeak of thoſe which were buried in peace, it " is ſaid that no leſs than nine hundred were together in one day ſlain by " the pirates." So far St. *Bernard*. So truly was verified in St. *Comgall*, and his Diſciples, the prophecy attributed to St. *Patrick* in his life by *Jocelin*, Chap. 98. " After the circle of ſixty years ſhall be born a child of light, " whoſe name ſhall be called *Comgall*, which is interpreted *a beautiful* " *Pledge*: for he ſhall be beloved by God and men; and for the *beauty* of " his virtues and merits ſhall go on proſperouſly till he comes to reign with " Chriſt amongſt his *Pledges*. He ſhall build in a place foreſhewn by light, " a Church of Saints; in which he ſhall gather together innumerable troops " of children of light and of life, and aſſociate them in the ſervice of " Chriſt." So far the propheſy. St. *Comgall* paſſed to a better life on the 10th of *May*, *anno* 601.

THERE was another St. *Comgall*, honoured of old by the *Scottiſh* Church on the 12th of *May*: to whom *Dempſter* and *Camerarius* attribute many things out of the life of St. *Comgall* of *Benchor*. He was Abbot of *Haly-wood* in *Scotland*, *anno* 1031.

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ON the 10th of *May* the *Roman* martyrology alſo marks the feſtivity of St. *Cataldus*, Biſhop and Confeſſor: who, according to the Leſſons of his Office,

Office, was a native of *Ireland*. As to other particulars of his life, we can meet with little or no light: only we find his memory is highly honoured in the Church of *Tarentum* in *Italy*, where he was Biſhop.

ON the 11th of *May* our anceſtors honoured St. *Fremund*, Martyr; whoſe veneration is of early date, and authoriſed by ancient martyrologies: but we are quite in the dark as to the particulars of his acts; for the account which is given of him in *Capgrave* is viſibly fabulous. *Harpsfield*, Sæc. IX. Chap. 12. tells us, he was ſon of *Algarus*, Duke of the *Eaſt Angles*, in the ninth century. This author, and all that have treated of him, agree, that in the flower of his youth he forſook the pleaſures and vanities of this world, and led a life of great devotion and penance in a loneſome ſolitude; as ſome ſay, in an Iſland of the *Severn*. He was at length ſlain by the Pagan *Danes*, on the 11th of *May*, *anno* 862; and was on that account honoured by our forefathers amongſt the Martyrs.

May 14. St. *CARTHAG Junior*, alias *MOCHUDA*, Biſhop.

From his Acts, (quoted in *Uſher*'s Antiquities, p. 472, 488, 503) publiſhed by the *Bollandiſts*.

ST. *Carthag* junior, who is alſo called *Mochuda*, was born in *Ulſter*, of an ancient ſtock: but being neglected by his parents, was employed by a neighbouring Lord in the care of his ſwine. One day ſeeing the holy Biſhop St. *Carthag* the elder, Diſciple of St. *Kieran*, paſſing by with his Clergy, and ſinging *Pſalms*, he was ſo taken with that melody, that he followed them to the holy Biſhop's reſidence, and, with the leave of his maſter, quitting his ſwine, became a Diſciple of the Saint; who trained him up in virtue and learning, and ordained him Prieſt: from whom alſo he took the name of *Carthag*. After ſome years, being now fully inſtructed in the ſcience of the Saints, departing from his holy Father, he built a cell called

called *Kell-tulach*; which he afterwards quitted, (to fly the honour ſhewed him by the neighbourhood on account of his ſanctity) and went to St. *Comgall*, to be farther off his friends and acquaintance: and lived with him for a year in the monaſtery of *Benchor*. By this Saint's advice he returned into his own country, where he was conſecrated Biſhop in the territory of *Kiarraigh*. The care of this Dioceſe he recommended to certain pious Prieſts; and in order to propagate ſtill further the Kingdom of Chriſt, went into *Weſt Meath*; where he founded the famous monaſtery and univerſity of *Rathenin*, eight miles off St. *Columba*'s monaſtery of *Dearmagh*, and in the neighbourhood of St. *Colman*'s monaſtery of *Land-elo*.

THIS monaſtery of *Rathenin* or *Raithin*, from which the Saint received the ſurname of *Carthaig Raithin*, under his adminiſtration became one of the moſt celebrated ſchools in all *Europe*, as well for Chriſtian piety, as for both divine and human learning. Great numbers reſorted to him from all parts of *Ireland*, and from *England* and *Wales*; inſomuch, that in this one monaſtery alone he had at once no leſs than eight hundred and ſixty-ſeven Monks, beſides Lay-brothers and Scholars. St. *Carthag* governed this community for about forty years; and compoſed for the Brethren a monaſtick Rule, ſtill extant in the ancient *Iriſh*. His Religious lived in great perfection: their food was herbs and roots; and they laboured daily with their hands for their own ſubſiſtence, and the relief of the poor. He had many Diſciples eminent for ſanctity, amongſt whom the writers of his life take particular notice of twelve principal ones, named by *Uſher*,* p. 503. Divers Biſhops and Abbots came forth alſo from his ſchool; by whom other religious houſes were founded under his rule. Yet as virtue and piety does not exempt the Saints from the perſecutions of the wicked, a neighbouring King, moved by I know not what evil ſpirit, obliged the Saint in his old age to leave *Rathenin*, where he had already buried between eight and nine hundred of his diſciples, and to take refuge in *Munſter*, with all his Religious. Here, in the ſouthern parts of the province, having obtained a ſpot of ground of the Prince, he built a famous monaſtery at *Liſmore*: of which city he is accounted

* *Mochue*, the ſon of *Niellan*; *Mochoemoc*, the ſon of *Vairt*; *Gobban*, *Sraphan*, and *Laſrean*, the ſons of *Naſcaind*; *Molua Lugair*; *Mochoemog*, ſon of *Cuait*; *Aidan Redaire*, *Fiachna*, *Mochoemeg* the Biſhop, *Findlug*, &c.

accounted the first Bishop. In this monastery, for the last eighteen months of his life, he prepared himself for his dissolution, by more than ordinary solitude and recollection; till our Lord was pleased to take him to himself. He died with great sentiments of piety, *May* 14, *anno* 637. The great Church of *Lismore* was dedicated to God in his honour; and the whole city was ennobled by his name, being called from him *Lismore-Mochuda*; and was much esteemed of old for Religion. *Lismore*, says the ancient Author of our Saint's life, *is a renowned and holy city; the one half whereof is a sanctuary, into which no woman dares enter: but it is full of cells and holy monasteries; and a multitude of holy men always resides there. For religious men resort thither, not only from all parts of* Ireland, *but also from* England *and* Britain, *desirous to go from thence to Christ.* So he.

May 15. St. *DYMPNA*, Virgin and Martyr.

From the *Roman* Martyrology, &c.

ST. *Dympna*, according to the writers of her life, was daughter to a Pagan Prince in *Ireland*. Her mother was a Christian, and brought her up in the faith of Christ, and love of Purity. After her mother's death, her father had so little regard to the laws of God and nature, as to seek to oblige her to submit to his brutish lust. To decline this danger, she took a resolution to fly from home, and to pass the seas in the company of a holy Priest called *Gerebern*: and sailing over to the *Low Countries*, she chose for her dwelling a solitary place in *Brabant*, where now stands the town of *Gele*, in the Diocese of *Bois le Duc*. Her father having sought her in vain in all his territories, followed her beyond the seas; and at length got intelligence of the place of her abode: where finding her constant in her resolution, he first murder'd the holy Priest *Gerebern*, her spiritual Director; and then, with his own hands, cut off his daughter's head. Their bodies were obscurely buried in a cave by the people of that country, till

till the great miracles wrought at their ſepulchre drew a multitude of people thither: inſomuch, that the town of *Gele* was formed, and grew up to its preſent ſtate, upon occaſion of theſe Saints; eſpecially of St. *Dympna*, whoſe body is ſtill honoured there in a Collegiate Church dedicated to God in her name. For the body of St. *Gerebern* was tranſlated from *Gele* to *Sonſbeck*, a town of the Dukedom of *Cleves*. The *Bollandiſts* have publiſhed at large the Acts and Miracles of St. *Dympna* on the 15th of *May*, which was the day of her tranſlation.

May 16. St. *BRENDAN*, Abbot of *Cluainfeart*.

From his Manuſcript Life quoted by *Uſher*, p. 277, 451, 471, 476, 494.

ST. *Brendan* the elder, the ſon of *Findloga*, was born in *Ireland*, *anno* 484. He was for ſome time Diſciple of St. *Jarlaith*, the ſon of *Loga*, the founder and firſt Archbiſhop of the Church of *Tuam*. Afterwards he reſorted to the famous ſchool of St. *Finian* at *Clonard*; and was one of the chiefeſt of thoſe many great Saints who were inſtructed by that illuſtrious Prelate. From *Ireland* he paſſed over into *Britain*, for further improvement, and there put himſelf under the diſcipline of St. *Gildas* the elder: from whom after ſome time departing, he built in *Britain* the monaſtery of *Ailech*; and another Church in a territory called *Heth*. He lived alſo for a while in the famous Abbey of *Llancarvan* in *Glamorganſhire*: where he is ſaid to have been the third Abbot, after *Inirius* the ſucceſſor of St. *Cadocus*; and there to have baptiſed St. *Machutus* or *Maclovius*, vulgo St. *Malo*, afterwards Biſhop of *Aleth* in the *Leſſer Britany*. Returning into *Ireland*, he founded in different parts of the Iſland many monaſteries and cells, in which he is ſaid to have had no leſs than three thouſand Religious.

His monaſteries were ſchools not only for piety, but alſo for divine and human learning: the chief of them was that of * *Cluainfeart* or *Clonfert*, upon the river *Shanon*. In favour of his Religious he wrote a monaſtick Rule, ſaid to have been dictated to him by an Angel; according to which he both regulated his own conduct, and endeavoured to conduct his diſciples. He alſo taught for ſome time in the celebrated ſchool or univerſity of *Roſ-carbre*. As to the ſeven years navigations of this Saint amongſt the Iſlands of the Ocean, and the wonders diſcovered there, related by ſome legendary writers, we paſs them over; as having more of admiration in them, than either of edification or truth. St. *Brendan* arrived at the age of ninety-three; and then concluded his labours with a happy death, on the 16th of *May*, *anno* 578. He died in the monaſtery he had built for his ſiſter *Briga*, at *Enach-duin* in *Connaught*; but was buried in his Church at *Clonfert*. He has a place this day in the *Roman* martyrology.

* There were two celebrated monaſteries of the name of *Cluainfearta*, chief of their reſpective Orders: the one was this of St. *Brendan* in *Connaught*, where now is the Epiſcopal See of *Clonfert*; the other that of St. *Luan* or *Molua* in *Leinſter*, the head of his hundred monaſteries, and called from him *Cluainfearta-Molua*. *Cluain* in the *Iriſh* ſignifies a hidden or retired place; and *fearta* wonders or miracles. And as the ancient ſolitaries of that Iſland much affected ſuch kind of places of retreat, many of their moſt noted monaſteries were called *Cluains*: as, *Cluain-Edhneach*, *Cluain-Iraird*, *Cluain-mic-nois*, *Cluain-fode*, &c.

May 16. St. SIMON STOCK, Confeſſor.

From *Leland*, and *Pits de Scriptoribus*, and the Hiſtorians of the Order of *Mount Carmel*.

SIMON, ſurnamed *Stock*, from his abode in an old ſtock of a tree, was born in *Kent*, of honourable parentage, about the year 1165. At twelve years of age he withdrew from the world into a loneſome wilderneſs, and there wholly devoted himſelf to the love and ſervice of his Maker. His food was herbs, roots, and wild fruit; his drink cold water, and his cell ſome cavern or hollow oak. Here, ſeparated from all earthly company,

company, he entertained himself with his God in prayer and heavenly contemplation for more than sixty years; till some of the religious Hermits* of *Mount Carmel* came over, *anno* 1240, into *England* from the *Holy Land*; and were settled at *Ailesford* in *Kent*. *Simon* had a fore-knowledge of their coming long before, by a divine Revelation; and withal understood that it was the Will of God he should associate himself to their company: so that he immediately repaired to them, and was readily admitted by them. The lives of these holy men, who came over from *Mount Carmel*, were so perfect, that they were justly esteemed and admired by all the world. But he who had so lately joined them as a novice, far out-stripped them all. And so great was the lustre of his virtues in the eyes of his brethren, that in their very next General Chapter, which was held at *Ailesford*, *anno* 1245, they chose him General of the whole Order. This office he most worthily discharged for twenty years; during which he propagated that holy Institute through many provinces of *Europe*. He is celebrated by the historians of the Order for his admirable sanctity, his spirit of prophecy, his revelations, and miracles. Amongst other divine favours, he is said to have received from the Blessed Virgin, in a vision, that part of their habit which is called the *Scapular*; with a promise of her powerful protection, both in life and death, to such as should wear it in the true Spirit of the Order. He passed to a better life, at *Bourdeaux* in *France*, on the 16th of *May*, *anno* 1266, being then above a hundred years old; and was buried there in the great Church. The miracles that were wrought at his tomb gave occasion to the taking up his body, and translating it to a more honourable place. And he was and is solemnly honoured in his order, as a holy Confessor, by a proper Office approved by the See Apostolick.

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ON the 16th of *May* is also marked the happy death of St. *Carantac* or *Cernach*, son of *Keretic* a *British* Prince; who after spending his youth

* *Ralph Freburn*, who from a Gentleman of *Northumberland*, and a noted warrior in the *Holy Land*, became an Hermit of *Mount Carmel*, and his companion *Ivo* or *Alamon*, a native of *Little Britain*, were brought over from *Palestine* to *England* by *John* Lord *Vesey* and *Richard* Lord *Gray*; who gave them their first convents, in the forest of *Holme* near *Alnwick* in *Northumberland*, and in the wood of *Ailesford* in *Kent*: from whence their Order was shortly propagated through all *Europe*.

at home in great purity and innocence, retiring from his father's houſe, led an eremitical life in ſome part of *Wales*; till following a divine call, he went over to *Ireland*, to the aſſiſtance of St. *Patrick*; there laboured with him for many years; converting innumerable ſouls, by his preaching and miracles, to the Faith of Chriſt; and there at length ended his days in peace, in a good old age, in the fifth century.

May 18. St. *ELGYFE* or *ELGYVE*, Queen.

From *William* of *Malmesbury*, *L.* 2. *de Regib. Ch.* 8. and *L.* 2. *de Pontif. Hoveden*, *&c.*

ELGYFE or *Elgyve* was wife to King *Edmund* the firſt of that name, and mother to the Kings *Edwy* and *Edgar*. She founded for ſacred Virgins, with the help of her ſon *Edgar*, the monaſtery of *Shaftſbury*. Her ſanctity is extolled by all our hiſtorians; amongſt whom *Malmeſbury*, ſpeaking of the above-named monaſtery, p. 251, ſays, "She was a woman always intent on good works; endowed with ſuch "piety and ſweetneſs, as privately to redeem priſoners, and readily to be-"ſtow on the poor even her moſt precious garments." He adds, that ſhe was favoured with the gift of prophecy: and as ſhe was eminent for her virtues in her life, ſo alſo for her miracles after death. She was much afflicted by her wicked ſon *Edwy*, but comforted by his brother *Edgar*. God was pleaſed for ſome years before her death, to try her with long and tedious illneſſes; with which ſhe was purified like go'd in the furnace, and fitted for the heavenly palaces; to which ſhe was called *anno* 971. Her body was buried in the monaſtery of *Shaftſbury*.

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ON the 18th of *May* the *Scottiſh* Church commemorated of old St. *Conva'lus*, Archdeacon of *Glaſko*. He is ſaid in the *Aberdeen* breviary to have been a Diſciple of St. *Kentigern*, and to have very much promoted in thoſe parts the Faith and Law of Chriſt. Other particulars of him I have not learnt.

May

May 19. St. *DUNSTAN*, Archbiſhop.

From his Life written by *Adelard*, Monk of St. *Peter*'s at *Ghent*, and by a *Saxon* Prieſt; both Cotemporaries to the Saint: and after them by *Osbern*, Precentor of *Canterbury*, (extant in *Anglia Sacra*, p. 88, &c.) and by *Eadmer*, (extant *ibidem*, p. 211, &c.)

ST. *Dunſtan* was born at *Glaſtenbury*, towards the beginning of the tenth century, of noble and virtuous parents. His father was named *Herſtan*, and his mother *Kynedryde*. Whilſt he was yet in his mother's womb, a divine Preſage foreſhewed how great a light he ſhould be in God's Church; when in the ſolemn Office of *Candlemaſs-day*, in the Church of the Bleſſed Virgin in *Glaſtenbury*, all the lights being ſuddenly extinguiſhed, the taper which *Kynedryde* held in her hand was lighted from heaven; and all the reſt borrowed their light from her. The ſame was alſo declared after his birth by a heavenly Oracle; when his parents carrying him in his childhood to that ſame Church, to preſent him, as it were, to God; and paſſing the night there in prayer, were favoured with a viſion of an Angel, foretelling them the future ſanctity of their ſon, and how illuſtrious that ſame place ſhould become by his means. When he came to an age capable of inſtruction and learning, he was committed to the care of ſome *Iriſh* Religious, who had choſen the ſolitude of *Glaſtenbury* for their earthly pilgrimage; and not having otherwiſe a ſufficient livelihood, employed themſelves in teaching the liberal ſciences to Noblemens children: for it ſeems, by the account of my authors, there was no convent of Monks at *Glaſtenbury* at this time, nor ſcarce any where elſe in *England*, ſince the *Daniſh* devaſtation. Here *Dunſtan* applying himſelf earneſtly to his ſtudies, in which he out-ſtripped all his companions, fell ill of a violent fever, which took away all ſenſe from him, and brought him to death's door: when, behold,

hold, he was ſuddenly and miraculouſly reſtored to his perfect health, to the great joy and aſtoniſhment of his maſters and ſchool-fellows; and ariſing at midnight, haſten'd to the Church to return God thanks.

WHEN he was grown up, he was received amongſt the Clergy, and took the minor Orders: and as he had now choſen God for his inheritance, he endeavoured to make him the beginning and end of all his actions. He was temperate in his diet, ſparing in point of ſleep, grave and modeſt in his comportment, ſweet and affable in his converſation, diligent in flying evil, courageous and conſtant in following good. He loved chaſtity, and hated impurity; which he more effectually declined, by waging a perpetual war with idleneſs. He applied himſelf to the ſtudy of human ſciences, in which he became a great proficient: but as he knew that the reading and meditating on the word of God and his divine Truths ought to be the chief ſtudy of an Eccleſiaſtick, he took care not to neglect this better part. After ſome time, attracted by the reputation of his uncle *Athelmus*, Archbiſhop of *Canterbury*, he betook himſelf to his family: and by him was recommended to King *Æthelſtan*, in whoſe Court he lived much eſteemed for his virtues; till ſome envious and malicious people found means, by their ſlanders and miſrepreſentations, to drive him thence. Upon this diſgrace, as the world calls it, he retired to another uncle of his, *viz. Elphegus the Bald*, who was then Biſhop of *Wincheſter*.

THIS holy Prelate adviſed his kinſman, whoſe life was already religious, to put on alſo the habit of Religion, in order to conſecrate himſelf more cloſely to God, by the ſolemn engagement of religious Vows. *Dunſtan* was ſome time before he would yield to this propoſal: till falling grievouſly ſick, and wonderfully recovering again, he determined to make no longer demur: and immediately received the monaſtick Habit, and in a ſhort time after the prieſtly Order, at the hands of his aforeſaid uncle. Who after having given him proper inſtructions, ſent him to the Church of our Lady in *Glaſtenbury*; there to lead a monaſtical, or rather an eremitical life. Here he made for himſelf a ſmall cell, joining to the Church; which *Oſbern*, who had ſeen it, declares to have been but five foot long, and two foot and a half broad, with a ſmall window in the door to let in the light. In this little hut, in which he could not lie at full length

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to take his reſt, the Saint ſpent his hours in faſting, prayer, and manual labours; and by theſe arms got the better of his ſpiritual enemy, who ceaſed not to tempt and moleſt him.

AND now the fame of *Dunſtan*'s virtues, and wonderful life, began to ſpread far and near; and drew great numbers of all conditions to come and viſit him; whom he edified with his heavenly diſcourſes, and wholeſome counſels. Amongſt the reſt, *Ethelgive* or *Ethelflede*, a Lady of the blood-royal, who came in private to ſee and hear the man of God, was ſo charmed with the ſweetneſs of his converſation, and that eternal life which he preached, that ſhe would not return home any more, but reſolved to paſs the remainder of her days in the neighbourhood of that ſame Church of *Glaſtenbury*. Here ſhe cloſely attended to the divine Service, and the hearing the word of God; and ſpent her time in the exerciſes of devotion, mortification, and charity, under the ſpiritual direction of her holy Father St. *Dunſtan*; by whom ſhe was alſo aſſiſted in her laſt illneſs: and after having received all the Sacraments, and diſpoſed of her moveables to the poor, being comforted by a heavenly viſion, ſhe gave up her ſoul to her Creator; and left her eſtate in lands to be diſpoſed of for pious uſes by St. *Dunſtan:* who with that, and his own inheritance, (for both his parents were now dead without leaving any other heir) was enabled to endow the Church of *Glaſtenbury*; and afterwards, with other helps, to found five more monaſteries.

KING *Æthelſtan* being dead, his brother *Edmund* ſucceeded in the Kingdom; who having formerly been a witneſs and admirer of the virtues of the Saint whilſt he was at Court in his brother's time, ſent meſſengers to him, to come and aſſiſt him by his counſels. The Saint obeyed; and once more appeared at Court, endeavouring to effect, by his intereſt and authority, that juſtice and religion might flouriſh there; that ſo the Kingdom of men might be duly ſubordinate to the Kingdom of God. But envy, which always attacks virtue and merit, raiſed him enemies at Court, by whoſe ſuggeſtions and calumnies the King's affections were alienated from him; inſomuch, that the Saint was ſent away with diſgrace. But this diſgrace was but of a ſhort continuance: for the third day after, the King going out a hunting, run an evident danger of his life, in eagerly following a

ſtag,

ſtag, which being cloſely purſued took to a precipice. The King perceiving where he was going, would have ſtopped his horſe, but could not, for his bridle broke in his hand. Upon this, he remember'd the injury he had lately done to the man of God; and calling upon God, promiſed to repair it: and in that inſtant his horſe, that was now come to the brink of the precipice, was retained by an inviſible power, and the King was ſaved. Who preſently, upon returning home, ſent for *Dunſtan*, and not only reſtored him to his favour, but gave him alſo the territory of *Glaſtenbury* to build a Church and Monaſtery there: which he quickly ſtocked with a numerous Community of religious Monks of the *Benedictine* Inſtitute. Over theſe the Saint himſelf preſided as Abbot; and in ſuch manner trained up his Diſciples here in all regular diſcipline and religious perfection, that from this monaſtery many great Prelates and venerable Abbots were aſſumed to preſide over other Dioceſes and Abbeys, who ſhone like ſo many bright lights in the firmament of the *Engliſh* Church.

KING *Edmund* being ſnatched away by an untimely death, his brother *Edred* ſucceeded in the adminiſtration of the Kingdom, till his young nephews ſhould come to age: who being a wiſe and virtuous Prince, did nothing but by the counſel of St. *Dunſtan*. In his time the See of *Wincheſter* falling vacant, (by the death of St. *Elphegus the Bald*, *anno* 951) the King would have induced *Dunſtan* to fill up that vacancy; but the Saint would not hear of it. Though he underſtood ſoon after, by a viſion in his ſleep, that other Sees were reſerved for him, which he was not to refuſe. King *Edred* paſſed to a better life, *anno* 955; and his nephew *Edwy*, the eldeſt ſon of King *Edmund*, took the reins of government into his hands. He was but fourteen years old when he began to reign, and followed evil counſellors, and his own unruly luſts. St. *Dunſtan* ſought in vain to reclaim him: the young Prince rather grew worſe than better by his remonſtrances: till at length, by the inſtigation of his harlot, he ſent the Saint into baniſhment. He was honourably received by the Earl of *Flanders*; and choſe for the place of his abode the famous monaſtery of St. *Peter* at *Ghent*; where he remained for one twelvemonth, ediſying all by the great examples of his virtues. At the end of this time the *Mercians*, and other people lying betwixt the *Humber* and the *Thames*, not able to ſupport any longer

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the tyranny of *Edwy*, unanimouſly ſet up his brother *Edgar* for their King: ſo that the Kingdom now was divided into two; *Edwy* ruling on the ſouth ſide of the *Thames*, and *Edgar* on the north. This new King, who in proceſs of time was one of the moſt powerful, moſt magnificent, and moſt glorious, that ever wore the Diadem of *England*, recalled St. *Dunſtan* from his baniſhment, and honoured him more than any of the Kings that had gone before him.

AND now the See of *Worceſter* being vacant, (by the death of *Kinewald* or *Coenwalch)* the King inſiſted on St. *Dunſtan*'s ſucceeding in his place; and would not be ſatisfied till the Saint acquieſced: who was conſecrated Biſhop by St. *Odo*, Archbiſhop of *Canterbury*, *anno* 957. It was obſervable, that in the Ceremony of the Conſecration, the holy Archbiſhop, inſtead of giving the Elect the title of *Biſhop of Worceſter*, gave him that of *Archbiſhop of Canterbury*: which when the aſſiſtants took notice of, he told them he did ſo becauſe he knew *Dunſtan* would be his ſucceſſor in the Archbiſhoprick. The Saint having received this new Grace, took poſſeſſion of his See, and acquitted himſelf therein in ſuch manner, and with ſuch ſatisfaction of all who took to heart the glory of God, and the ſalvation of ſouls, that ſhortly after the See of *London* falling vacant, the Clergy and People of that Dioceſe unanimouſly deſired *Dunſtan* for their Paſtor. He ſought to excuſe himſelf, but in vain; and was even obliged, till a proper perſon could be found to ſucceed him in the See of *Worceſter*, to adminiſter at once both theſe Sees. King *Edwy* died *anno* 959, and by his death left the whole Kingdom to his brother *Edgar*. The holy Archbiſhop *Odo* died ſome time before: and *Ælffin*, Biſhop of *Wincheſter*, who was nominated in his place, periſhed in paſſing over the *Alps*, whilſt he was going towards *Rome* for his Pall. *Bryhtelm*, Biſhop of *Dorcheſter*, was deſigned to ſucceed, but was too mild and eaſy a man; and therefore humbly reſigned the Archiepiſcopal See, to return to his former Church. This made way to the verifying the prediction of St. *Odo*: for both the King and the Biſhops were all convinced that no one was ſo fit for this principal See as *Dunſtan* was. He himſelf alone ſtood out; but at length yielded to the will of God: and going to *Rome* to receive his Pall, was moſt honourably entertained by the

Pope, and ſent back with the title and power of *Legate Apoſtolick* through all the Kingdom.

IT would be too hard a taſk to reckon up all the great things which this admirable Prelate performed during the many years he was Archbiſhop. His excellent Regulations, and penitential Canons, may be ſeen in the firſt volume of *Spelman*'s Councils, in the *Old Saxon* and *Latin*, from a *Cambridge* Manuſcript, under the title of *Canons publiſhed under King* Edgar, p. 447; which deſerve to be read by every Paſtor of ſouls. His zeal and fortitude was more than human: no conſideration or reſpect of perſons, of what dignity ſoever, was of any weight with him, in caſes where his duty to God called upon him to be firm. A certain Earl, a man of great power and riches, had contracted an inceſtuous marriage with his kinſwoman: the Saint admoniſhed him divers times, but could not induce him to a ſeparation; upon this he excommunicated him. The Earl in a rage went to the King, complaining of the tyranny, as he called it, of the Archbiſhop; and obtained of the King a Royal Mandate to the Saint, requiring that he would let the Earl live peaceably with her whom he had married. But *Dunſtan* had learnt from the Apoſtles, that in ſuch caſes his duty to God was to take place of the commands of men: and therefore, inſtead of relenting, confirmed his former ſentence. Nor would he conſent to take off the excommunication, though the Earl found means to obtain ſubreptitious letters from the Pope himſelf in his favour; till the Nobleman ſeriouſly renounced his inceſtuous marriage, and with penitential tears, in a full Council of the Kingdom, caſt himſelf at his feet to demand Abſolution.

KING *Edgar* himſelf experienced the ſame zeal and fortitude in our Saint; when after many great and glorious actions, he had ſullied his bright character, by deflouring a noble Virgin, as ſome authors ſay, devoted to God; though this circumſtance is denied by others. St. *Dunſtan*, upon hearing of it, immediately went to the King: who roſe from his ſeat to meet him, and would have taken him by the hand; which the Saint withdrew with a ſevere countenance, remonſtrating to him the greatneſs of his crime, and inſiſting upon his repairing the ſcandal by a proportionable penance. The King, like another *David*, cried out *Peccavi*; and with tears demanded

demanded penance. Which the Saint enjoined him for ſeven years: during which time he was to abſtain from wearing the Royal Crown, to faſt two days every week; to give large alms, and to found a monaſtery for ſacred Virgins; to the end he might thereby contribute to preſent to Chriſt many Virgins for his ſpouſes, who had criminally violated one that was deſigned to be his ſpouſe. The King fulfilled this penance; and in conſequence of it founded the Nunnery of *Shaftſbury*.

ST. *Dunſtan*'s zeal was alſo remarkably exerted againſt incontinent Clerks, whom he cauſed, when found incorrigible, to be removed out of the Churches and Monaſteries which they occupied. This was done in ſeveral places; particularly at *Wincheſter*, where St. *Ethelwold* the Biſhop obliged the Canons either to become Monks, or to make place for Monks. Hence aroſe great contentions: and the cauſe was referred to a Council held at *Wincheſter*, in preſence of the King, *anno* 968, and decided in favour of the Monks. And that, as my authors teſtify, by occaſion of a voice, ſuppoſed to come from the Crucifix, forbidding them to re-admit thoſe who had been juſtly expelled: * *Abſit hoc ut fiat, abſit hoc ut fiat; judicaſtis bene, mutaretis non bene.* However, the controverſy was again renewed, after the death of King *Edgar*, in the Council of *Calne*, *anno* 975; and then decided by a miracle: when the room falling in, the advocates of the incontinent Clerks were either killed or ſorely wounded; whilſt St. *Dunſtan* and his friends were preſerved without hurt.

THIS Council was held in the days of King *Edward*, who ſucceeded his father *Edgar* in the Kingdom, and was anointed by our Saint in ſpite of the oppoſition made by his ſtep-mother and ſome of the Nobles, who would have preferred his younger brother *Ethelred*. This good Prince, during his ſhort reign, behaved himſelf in ſuch manner by the counſels of St. *Dunſtan*, as to pleaſe both God and man, till he was wickedly murder'd by the treachery of his ſtep-mother, to make place for her ſon *Ethelred*: who was alſo crowned by St. *Dunſtan*, though not without ſome repugnance. On which occaſion, the Saint is ſaid to have delivered himſelf to the young Prince in this prophetick manner, as his words are recorded by Sir *Richard Baker* in his Chronicle, p. 13. "Becauſe thou haſt aſpired

* *Let it not be ſo, let it not be ſo; well have you judged, ill would you change.*

" to the Crown by the death of thy brother, whom thy mother hath " murder'd; therefore hear the word of the Lord: The ſword ſhall not " depart from thy houſe, but furiouſly rage all the days of thy life, killing " of thy ſeed, till ſuch time as thy Kingdom ſhall be given to a people, " whoſe cuſtoms and language the nation thou now governeſt know not. " Neither ſhall thy ſin, the ſin of thy mother, and the ſin of thoſe who " were partakers of her counſels, and executors of her wicked deſigns, be " expiated, but by a long and moſt ſevere vengeance." Which prediction of the holy Archbiſhop, ſays the hiſtorian, was ſeconded by prodigies, and by the diſaſterous calamities which fell on him and his houſe; and the whole confirmed for truth.

BUT it was not on this occaſion only St. *Dunſtan* diſcovered the ſpirit of propheſy, the writers of his life give divers other inſtances of it; as alſo of his miracles, viſions, and divine revelations. They alſo inform us, that one day, as he was celebrating Maſs, in his Church of *Canterbury*, a milk-white dove was ſeen hovering over his head till the end of the ſacrifice; and then went and ſat upon the pyramid which ſtood over the monument of St. *Odo:* which the Saint ſeeing, conceived from that time ſo great an eſteem for this his holy predeceſſor, that he never named him without calling him *Odo the Good*, and always knelt down when he paſſed by his monument.

THE multiplicity of affairs with which St. *Dunſtan* was charged; the ſollicitude of all the Churches of *England*, which he diligently viſited and regulated; his preaching, and other ſpiritual labours; beſides his concerns relating to the maintaining juſtice, and the temporal peace and welfare of the Kingdom, (which was alſo very much owing to his care and vigilance); did not hinder him from finding time to employ in private with his God in prayer, and in reading the divine Scriptures: for he very well knew that all light and ſtrength muſt come from God; and therefore he embraced every opportunity of ſpiritual exerciſes, and of private communications, by mental prayer, with his divine Majeſty. To this purpoſe he watched often, whilſt others were aſleep; and viſited even in the coldeſt nights, the Church of St. *Auguſtine*, and that of the Bleſſed Virgin adjoining to it; and there poured forth his ſoul to God. And the nearer his time came of being forever united to this ſovereign good, the more he aſpired to him: ſo that in the latter

part

part of his life, being broken with labours and age, he in a manner wholly employed himſelf in prayer. And now the time was come in which his labours were to be crowned with a happy immortality: when, on *Aſcenſion-day*, in the year 988, *Algar* a holy Prieſt, (who was afterwards Biſhop of * *Helmham)* ſaw in an extaſy a viſion of Angels inviting *Dunſtan* to heavenly bliſs, and promiſing to come and fetch him away the following *Saturday*.

ON that day of our Lord's Aſcenſion, the Saint preached three times to his people; and in ſuch a manner, as though he was always admirable in his preaching, yet at this time he out-did himſelf: his very face on this occaſion appeared to ſhine with a heavenly brightneſs, as if he had been an Angel. In his third diſcourſe he deſired his auditors to remember him; and plainly told them he was going to leave them. Which words filled them all with exceeding great grief: which they teſtified by their lamentable cries and moans. In the afternoon he went again to Church with the Brethren, and appointed the place where he would be buried. After which he took to his bed, where he continued till the following *Saturday*, (the 19th of *May*); when having received the ſacred viaticum, and been comforted with a viſion of Angels, he gave up his ſoul into his Creator's hands; being about ſeventy years old, and having been Archbiſhop twenty-nine years. He was buried in the place he himſelf had appointed: and from thence (when the Church was burnt, *anno* 1074, and rebuilt by Archbiſhop *Lanfrank*) he was tranſlated with great honour into the new Church: in which his monument formerly was on the ſouth ſide of the great Altar. And whereas the Monks of *Glaſtenbury* pretended to have the body of the Saint, *William Warham*, Archbiſhop of *Canterbury*, cauſed his monument to be opened *April* 20, 1508; where the relicks of the Saint were found in a leaden cheſt, yielding a very ſweet odour; with a plate of lead over the breaſt, on which was marked in capital letters, *Here repoſeth St. Dunſtan, Archbiſhop.* Many illuſtrious miracles were wrought at his monument, or by his interceſſion; of which *Oſbern* and *Eadmer*, who were witneſſes to ſome part, have each of

* A Biſhop's See in *Norfolk*, which was tranſlated afterwards to *Thetford*, and from thence to *Norwich*.

of them compoſed a whole book. His feſtival was ordered to be obſerved throughout all *England*, in a Synod held at *Wincheſter*, *anno* 1021, in the time of King *Canutus*.

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ON the 19th of *May* is alſo commemorated, in divers martyrologies, bleſſed *Alcuin*, Confeſſor; otherwiſe called *Albinus Flaccus*. He was a native of the Kingdom of the *Northumbers*; and a Diſciple of St. *Egbert*, Archbiſhop of *York*; from whom he received the Clerical Tonſure, and by whom he was ordained Deacon. He ſucceeded this holy Prelate in the charge of the famous ſchool he had opened at *York*; in which he had many illuſtrious Diſciples. He was afterwards invited into *France* by the Emperor *Charlemagne*; who honoured him with the title of his *Maſter*, and learnt of him the liberal ſciences; and with his advice and aſſiſtance founded the univerſity of *Paris*. He was, without contradiction, in all reſpects the moſt learned man of his age; and after St. *Aldelm* and St. *Bede*, the chiefeſt Doctor of the *Engliſh* Church. Amongſt other great things he performed in *France*, he confuted the hereſy broached by *Felix* and *Elipandus*, two *Spaniſh* Biſhops, (who pretended that Chriſt was only the adopted Son of God) and brought over the former to the Catholick Faith. In the latter part of his life, he retired to the Abbey of St. *Martin* at *Tours*, which was given him by the Emperor; and there at length died in the odour of ſanctity, *May* the 19th, *anno* 804.

May 20. St. *ETHELBERT*, King and Martyr.

From his Acts in *Capgrave*, *Harpsfield*, *&c.*

ETHELBERT was ſon and ſucceſſor of *Ethelred*, King of the *Eaſt Angles*. He came young to the Throne; but was already adult in virtue. "When he was as yet a little boy, ſays *Harpsfield*, Sæc. VIII. Chap. 9. "he gave evident ſigns of that extraordinary diſpoſi-"tion to virtue, which afterwards, as he grew up, ſhone forth ſo bright in "him. He was not fond, as children of his quality are uſed to be, of the "world, and its deceitful pleaſures; but rather choſe to give himſelf wholly "up to devotion. He diſtributed, with a bountiful hand, large alms to "the poor; employed his leiſure hours at his book, in which he made "good progreſs beyond others of his age; and when they, after ſchool-time, "run to their play, *Ethelbert* would privately ſteal away to the Church. "In fine, after he had ſucceeded his father in the Kingdom, he was emi-"nent in all the qualities which make up a good Prince, eſpecially in juſtice "and mercy. He was often wont to ſay, that *the higher the ſtation is in "which men are placed, the more humble they ought to be, and the more be-"nevolent*. This he made the rule of his whole life and conduct: and this "procured him the entire love and affection of his ſubjects. He was un-"willing to marry, by reaſon of the great love he bore to virginal purity; "but being overcome by the importunity of his Nobles, leſt the Kingdom "ſhould ſuffer for want of an heir, he made choice of *Alfreda*, daughter "to *Offa*, King of the *Mercians*, for his ſpouſe:" and going to *Offa*'s Court on that occaſion, [at *Sutton Wallis* in *Herefordſhire*] he was there, by a moſt deteſtable treachery, privately murder'd, at the inſtigation of *Quendreda* the Queen. His body was privately buried at *Marden*: over which was ſeen in the night a pillar of light; which occaſioned its being

afterwards

afterwards tranſlated to *Hereford*; where it was illuſtrated by many great miracles: inſomuch, that the Cathedral of *Hereford*, in proceſs of time, was dedicated in his name.

Gyraldus Cambrenſis, Biſhop of St. *David's*, in the twelfth century, wrote a book of the miracles of St. *Ethelbert*; which has been publiſhed by the *Bollandiſts*.

As to the royal Virgin *Alfreda*: deteſting the crime of her parents, ſhe retired wholly from the world to the ſolitude of *Croyland*; where ſhe lived a recluſe in a cell within the Church for more than forty years, in ſo great an opinion of holineſs, as to be honoured after her death amongſt the Saints.

May 21. St. *GODRICK*, Hermit.

From his Life written at large by his Confeſſor *Nicholas*, a Monk of *Durham*; abridged by *Harpsfield*, Sæc. XII. Chap. 45.

ST. *Godrick*, worthily eſteemed the prodigy of his age, was born at *Walpole* in *Norfolk*, of very mean parents, according to the world, and brought up without any tincture of letters. In his youth he took to carrying about little peddling wares, which he ſold in the villages; and by degrees, improving his ſtock, he frequented the cities and fairs: afterwards he made ſeveral voyages by ſea, to traffick in *Scotland*, *Denmark*, and *Flanders*; in which, being often in danger, he was delivered, by having recourſe to prayer, and to the interceſſion of the Saints; to whoſe ſhrines and memorials he made frequent viſits of devotion. As he went divers times into *Scotland*, he took in his way *Holy Iſland* or *Lindisfarne*, and there diligently enquired of the Monks the whole order and manner of life which St. *Cuthbert* had followed, and devoutly viſited every corner of that holy ſolitude, and of the neighbouring Iſle of *Farne*; imploring, with many

many tears, God's mercy for himſelf; and finding from that time a deſire, which daily increaſed in him, of giving up all his earthly pretenſions, and betaking himſelf to a ſolitary life. After this, he made a pilgrimage to *Jeruſalem*, to viſit thoſe holy places conſecrated by the Blood of the Son of God; and in his return home, he took *Spain* in his way, and paid his devotions at the ſepulchre of St. *James* at *Compoſtella*.

RETURNING to *Norfolk*, he enter'd into the family of a rich man of that country, who gave him the charge and government of his houſe and ſervants. Theſe were not regular in their lives, but were often junketting together; and this, as *Godrick* ſuſpected, at the expence of ſome neighbours, whom they privately wronged. He admoniſhed them to deſiſt; and finding this did no good, he acquainted the maſter; who took no notice of it, as long as he himſelf was no ſufferer by them. Upon this, *Godrick* would ſtay no longer there; and even grievouſly repented that he had, though ignorantly, ſometimes been preſent at their merry-makings: a fault which he ever after bewailed, and made a pilgrimage to St. *Giles*'s in *France*, and to the ſhrines of St. *Peter* and St. *Paul* at *Rome*, to do penance for it. Coming home, he remained awhile with his parents; and then made a ſecond pilgrimage to *Rome*, in company of his mother, and a certain unknown maid, that overtook them a little beyond *London*, and was of great ſervice to them all the way; and returned with them again to the very place where ſhe firſt joined them: and yet, as much as they could underſtand, was ſeen by none but themſelves; who never aſked her who ſhe was, nor whence ſhe came. *Godrick* never diſcovered this ſecret till the latter end of his days, when he related it to my author, who was his *Confeſſarius*.

NOT long after his return from his ſecond journey to *Rome*, *Godrick* reſolved upon taking for his rule that ſentence of the Goſpel, *If thou wilt be perfect, go ſell all thou haſt, and give to the poor, and come and follow me.* And in order to this, quitting his parents, (who inſtead of oppoſing favoured his pious deſign) he went into the north, to *Carliſle*; and from thence into a loneſome wilderneſs, where, after a while, he met with a cave, in which he found a very old Hermit, whoſe name was *Godwin*; who, at his earneſt requeſt, admitted him into his company. This good man was a mere Laick, ignorant in a manner of all Book-learning; but

having for ſome time converſed amongſt the Monks at *Durham*, he was thereby enabled to inſtruct *Godrick* in the ways of a monaſtick life. For two years therefore theſe two ſervants of God converſed together in this cave, leading a moſt heavenly life; officiouſly ſerving one the other, and ſpending their days and nights in the praiſes of God. At the end of this time *Godwin* was ſeized with a mortal illneſs, which held him for fifteen days; *Godrick* attending him all the while with ſuch diligence, as not to allow himſelf any ſleep at all. At length, being able to hold out no longer, he yielded to nature; having firſt conjured that holy ſoul, by the awful Name of God, not to depart whilſt he was aſleep. He had his deſire; for he awaked in good time, and ſaw that happy ſoul leaving the body in the form of a ſphere or globe, of moſt reſplendent cryſtal, white and beautiful beyond expreſſion.

AFTER the death of his companion, whilſt he was meditating on the life he was to lead for the future, and invocating to that purpoſe his ſingular Patron St. *Cuthbert*, the Saint appeared to him, and bid him take another journey to *Jeruſalem*, to be made Partaker of the Croſs of Chriſt; and at his return to go and dwell in the ſolitude of *Finchal*, not far from *Durham*. *Godrick* obeyed, and immediately ſet out upon this pilgrimage: in which, that he might be truly partaker of the Croſs of Chriſt, he made uſe of no other food in the whole journey but barley bread, and that dry and hard; no other drink but water; and never put off his cloaths or ſhoes; though theſe after ſome time had their ſoles quite worne out, and let in much dipt mingled with gravel, which ſticking to his feet, gave him great pain in walking; yet hinder'd him not from making his daily journeys on foot of the ſame length as before. When he was arrived at *Jeruſalem*, he found a new vigour in himſelf, both of ſoul and body; and with a wonderful ardour of devotion, and many tears, viſited and reverenced the ſepulchre of our Lord, and the other holy monuments of our Redemption. Then going on as far as the river *Jordan*, he bathed himſelf there; which was the firſt time he put off his cloaths, ſince his ſetting out: there alſo he flung away his ſhoes, and made his journey home bare-foot; and from that time forward never wore any.

AT

AT his return into *England*, he betook himſelf to the ſolitude of *Streneſhalch*, (now *Whitby*) formerly famous for the monaſtery of St. *Hilda*: and after a year and ſome months ſtay there, he went to *Durham*: where frequenting the Churches for devotion, and the ſchools of the Children to learn prayers, hymns, and pſalms, he earneſtly implored the Grace of God for the executing his great deſign; taking for this purpoſe St. *John the Baptiſt* and St. *Cuthbert* for his Patrons. The deſart in which he paſſed the remaining days of his mortality, was that of *Finchal* or *Finckley*, three miles off *Durham*, near the river *Were*. To this wilderneſs he went from *Durham* about the year of our Lord 1107: and here he remained for ſixty-three years; never going out but three times, and then only to *Durham*: once to be preſent at the Midnight-office on *Chriſtmaſs-night*, (when a hard froſt coming upon a great ſnow, had in ſuch manner turned all into ice, as moſt grievouſly to cut and wound his naked feet, as appeared by the bloody marks he left where he had walked): another time to receive the bleſſed Sacrament at *Eaſter*; and a third time when ſent for by *Ranulphus* the Biſhop. As to the life he led in this ſolitude, it was ſuch, and ſo holy, that one might ſay another *Anthony*, or another *Hilarion*, was revived in him: yea, his auſterities were even greater than thoſe of theſe great Saints. Next to his ſkin he wore night and day either a rough hair-ſhirt, or an iron coat of mail, (of which kind he had worne in pieces three in the ſpace of fifty years). His food for ſome time was no other than ſuch as that deſart afforded in common to him and the beaſts: afterwards he ſowed a little barley, of which he made his own bread, mingling with the flour one third of aſhes, and keeping it always for three or four months, till it was quite hard and inſipid. Beſides this, he eat nothing elſe but a ſort of pottage made of the wild herbs of the deſart, pounded together and ſoften'd with water, without any ſalt or other mixture: and even this he would not taſte till it began to grow muſty. He drank nothing but water; never eat or drank till hunger and thirſt obliged him to it; never till night; and ſometimes paſſed three whole days or more without taking any thing. He never willingly indulged ſleep, but kept it off as much as he could: and when neceſſity compelled him to it, (after hard labours, which he followed night and day, and in the greateſt heats of ſummer, as well as in the ſevereſt colds

of winter) he uſed no bed, but either lay himſelf down on the ground, or leaned his head againſt a ſtone or wall.

HE had his regular taſks of devotion, which he always performed at midnight, break of day, and the other Canonical hours of the Church; conſiſting of a certain number of pſalms and prayers, which he never omitted: beſides a great many other prayers and meditations which he performed at other times; often ſtriking his breaſt in prayer, and crying for mercy; and even whilſt he was labouring with his hands, ever praying with his heart. It was uſual with him, not only in ſummer, but in the depth of winter, to go into the water up to the neck, and there to paſs the night in prayer; even then when he was forced to break the ice for that purpoſe: he bore with great patience and courage what he ſuffered on theſe occaſions, by the conſideration that all this was nothing to the torments of hell. This rigour he particularly oppoſed to the temptations of the fleſh, with which the enemy, notwithſtanding all his watching, faſting, and labours, continually moleſted him for forty years after his firſt entering into that deſart: which obliged him alſo ſometimes, like St. *Bennet*, to throw himſelf naked amongſt thorns and briers, and to rowl therein till his body was all rent and torn. But the devil did not wage war againſt *Godrick* in this one kind alone, but many other ways ſought to be troubleſome to him, (as formerly he had been to St. *Anthony*, and other holy Fathers) by putting on various forms; ſometimes of wild beaſts, furiouſly attacking him; at other times of a pilgrim or a religious man, ſeeking to impoſe upon him; or of a beautiful woman, enticing him to concupiſcence: beſides many other fantaſtical apparitions, horrid noiſes, violent blows, and attempts upon his life. All which this valiant ſoldier of Chriſt eaſily overcame, armed as he was with the buckler of Faith, the helmet of divine Hope, and the ſword of the Spirit, which is the word of God.

BESIDES his voluntary ſufferings by the auſterity of his life, and thoſe which he endured by God's permiſſion from the envy and malice of ſatan, the Almighty was pleaſed, for the greater trial and merit of his ſervant, to viſit him alſo with moſt grievous and painful diſeaſes; which he not only endured with an unwearied patience, but chearfully embraced with many thanks; ſaying, that God was infinitely merciful to him, in ſending him here theſe

temporal

temporal chaſtiſements for his ſins, to deliver him from the eternal pains of hell. And what is rather more to be admired than imitated, is, that thinking theſe chaſtiſements too little for his ſins, he even then, when his whole body, like that of *Job*, was covered with ulcers and ſcabs, procured ſalt, and put it into thoſe gaping ulcers; and with a rope of hay cauſed the ſame to be violently rubbed in for a long time together, which could not but be a moſt grievous torment. But if his patience in his ſufferings was admirable, his humility and contempt of himſelf was no leſs ſo. His ſoul was ever averſe from all pride and vanity: his converſation was meek, humble, and ſimple: he concealed as much as poſſible from the ſight and knowledge of men all ſuch things as might procure their eſteem or praiſe: and was even unwilling any one ſhould ſee or ſpeak with him. Though, as he had put himſelf under the care and obedience of the Prior of *Durham*, this was ſometimes, on certain days of the week, allowed to ſuch as came with the Prior's leave. The Monk, who was his *Confeſſarius*, and who ſaid Maſs, and adminiſtered the holy ſacraments to him, in a little Chapel or Oratory adjoyning to his cell, (which by divine command he had built in honour of St. *John the Baptiſt*) was once very earneſt with him, that he might write his life, begging of him to furniſh materials for that purpoſe: "That "would be a pretty piece of work indeed, ſaid *Godrick*, to write my life; "a wretch that formerly was a meer epicure, unchaſte, unjuſt, flattering, "falſe ſwearing, and what not; and now a vile ſinful creature, a counterfeit "Hermit, an empty phantom of a religious man; lazy, ſloathful, imperious "and proud, and abuſing the charity of good people, that aſſiſt me by their "alms: theſe praiſes, if you pleaſe, you may give your friend *God-*"*rick*." Which anſwer put a ſtop for that time to the good Monk's deſign. But after ſome years, when the end of his life grew nearer, the Saint acquainted this his *Confeſſarius* with ſeveral particulars of his life, (upon a ſolemn promiſe of keeping all ſecret till he ſhould be dead) which are inſerted in this hiſtory.

BUT the more *Godrick* humbled himſelf, the more the Almighty exalted him, by the wonderful gifts and graces he beſtowed upon him, and the great ſigns and miracles he wrought in his favour. He was honoured with frequent viſits of Angels and of Saints, and of the Saint of Saints Jeſus Chriſt: he

he often ſaw in ſpirit the ſouls of the juſt entring into immortal glory; and delivered others by his prayers, who were detained by their ſins from that ſtate of bliſs: he frequently ſaw, and diſcovered to thoſe that were with him, many things that were then tranſacting at a great diſtance; all afterwards found to be punctually true: and as often foretold by the ſpirit of propheſy things to come. He was ſometimes favoured, (particularly in the *Whitſun-Holidays*) with the gift of tongues; ſo that he who was quite ignorant and illiterate, both perfectly underſtood and ſpoke *Latin*. He was the inſtrument of God in many miraculous cures, and theſe in the moſt deſperate caſes: he even raiſed to life a woman that had been three days dead. He exerciſed a wonderful power and command, both over brute beaſts and ſerpents, who readily obeyed him, and over the ſenſeleſs elements: by his word of command he ſtopp'd in an inſtant the progreſs of the fire, which had ſeized upon his little habitation; and by the like command, when the river *Were* had overflowed its banks, and threatened to ſwallow up his cell, he ſet up a croſs at a little diſtance from it, and forbid the waters to paſs thoſe bounds. And at another time, when the ſame river ſwelled by the torrents deſcending from the mountains had broke out with ſo furious an inundation, as to bear down great trees that ſtood in its way, and to cover all the neighbouring country, and places much higher than where *Godrick* dwelt; when all gave him over for loſt, ſuppoſing him to have periſhed in the flood, to their great aſtoniſhment they found his cell had not been penetrated at all by the ſtreams, which flowed on all ſides of it.

THE Saint, notwithſtanding all his auſterities, lived to a very great age. For ſeveral years before his death, he was entirely confined to his bed by ſickneſs and old age; inſomuch, that he could not riſe or ſtir but as he was moved by others: but his heart was no way confined from flying up towards God by prayer, praiſe, and love. *William* of *Newbridge*, went to viſit him, during this time, (as he informs us in the 20th chapter of the ſecond book of his hiſtory) who tells us, that though his body was in a manner dead, his tongue was ever repeating the ſacred names of the three divine Perſons. He adds, that there appeared in his countenance a wonderful dignity, accompanied with an unuſual grace and ſweetneſs. After having been thus tried for a long time like gold in the furnace, his ſoul took her laſt

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THE hiſtorian who has wrote his life, relates alſo at large, and with great fidelity, the ſtupendous miracles that were wrought at his ſepulchre: which were ſo many, that *Capgrave*, who has alſo given us the life of this Saint, aſſures us, that within a few years after his death their number amounted to two hundred and twenty-eight. He is not only highly extolled by Catholick hiſtorians, *William* of *Newbridge*, *Matthew Paris*, *Matthew* of *Weſtminſter*, &c. But ſome Proteſtants alſo have ſpoken honourably of him. Amongſt theſe *Cambden*, in his deſcription of the Biſhoprick of *Durham*, calls him, *a man of ancient and Chriſtian ſimplicity, wholly fixed in God:* and adds, that a little Church was built in his memory by *Richard*, brother to *Hugh Pudſey* Biſhop of *Durham*.

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May

May 23. St. *WILLIAM*, Martyr.

Fom his Acts in *Capgrave*.

ST. *William* was born at *Perthe*, vulgò *St. John's Town* in *Scotland*. In the firſt part of his time he went aſtray for a while from the narrow path of life, into the broad road of the children of this world: but was happily reclaimed by the divine grace, when he came to man's eſtate; and from thence forward led a moſt edifying life. He was a baker, by trade; and amongſt divers other charities which he practiſed in favour of widows, orphans, and other poor, he was accuſtomed to give to the poor members of Jeſus Chriſt every tenth loaf which he baked. He daily frequented the Church, to aſſiſt there at the divine ſervice. Going thither one morning in the dark, he found at the Church-door an infant, which had been expoſed by its unnatural parent, which he took home, put out to nurſe, and brought up as if it had been his own. The devotion this holy man had to the paſſion of our Lord, cauſed him to undertake a penitential pilgrimage, to the holy ſepulchre, in *Jeruſalem:* in which pilgrimage he took along with him for a companion this youth, who was now grown to man's eſtate. They had advanced in their journey as far as *Rocheſter*, where they ſtay'd two or three days to reſt themſelves: when, behold, ſatan entered the heart of the young man, and prevailed ſo far on him as to reſolve to deſtroy, by ſome means or other, the ſervant of God: which he effected in a certain wood, as they where travelling on towards *Canterbury*. God was pleaſed to manifeſt the innocence and ſanctity of his ſervant by great miracles: ſo that he was ſolemnly interr'd in the Cathedral of *Rocheſter*, and there honoured as a Martyr.

May 25. St. *ALDHELM*, Biſhop.

From St. *Bede*, Lib. V. Chap. 19, and *William* of *Malmeſbury*, who has written his Life at large, in his fifth Book of *Engliſh* Biſhops, publiſhed by Mr. *Gale*, and by Mr. *Wharton*, *Anglia Sacra*, Vol. II. p. 1, &c.

ST. *Aldhelm*, one of the chiefeſt Doctors of our *Britiſh* Churches; was born amongſt the *Weſt Saxons*, in the infancy of the *Engliſh* Church. His father's name was *Kenten*, who was nearly allied to the Kings of that province. *Aldhelm* in his youth was put under the care of the holy Abbot *Adrian*; and brought up by him in that excellent ſchool of all good learning and piety, which he had opened at *Canterbury*. When he had made a good progreſs here in learning and virtue, he returned to his own country; and there betook himſelf to a monaſtick life. About this time *Maildulf*, a *Scot* or *Iriſhman* by nation, a man famous for erudition and piety, leaving his own country, had pitched upon a great wood, (where now *Malmesbury* ſtands) for his habitation: where, after having lived for ſome time a Hermit, he by degrees drew to him divers Diſciples, who formed a Community of Monks; and gave the firſt origin to the famous Abbey of * *Malmesbury*, which took its name from him. In this monaſtery St. *Aldhelm* was firſt a novice under St *Maildulf*, and afterwards Prieſt and Abbot of the Congregation: becoming there a father and maſter of many ſervants of Chriſt, and an illuſtrious Doctor of the Church of God.

From the time he entered into the monaſtery, he endeavoured to put on with the habit of Religion the ſpirit of Religion; and to make good in his life, what his name and profeſſion exacted of him. Hence he was a great

* It was anciently called *Maildulfsbury*, or the town of *Maildulf*.

lover of ſolitude; and never went abroad but when neceſſity required it; but devoted his whole time to prayer, reading, and meditating on the holy Scriptures; in ſuch manner (as he expreſſes it in one of his Epiſtles) that in prayer he conſidered himſelf as ſpeaking to God; and in reading attended to God as ſpeaking to him. He was ſparing and mortified in his diet, in order to ſubject the fleſh to the ſpirit; and for that end oftentimes in the night went into a neighbouring fountain (afterwards called by his name) and plunging himſelf in the cold water up to the ſhoulders, remained there till he had recited the whole *Pſalter*. By theſe and ſuch-like means he obtained a compleat victory over all the rebellious motions of concupiſcence. His eminent merit, and the great opinion all had of his doctrine and ſanctity, not only enabled him to eſtabliſh his monaſtery of *Malmesbury*, (mean and inconſiderable before) on a ſolid foundation; but alſo to found two other religious Communities; the one, in honour of St. *John the Baptiſt*, upon the river *Frome*; the other at *Bradford*, in honour of St. *Lawrence* the Martyr.

How great was the learning of this holy Abbot, appears to this day from the writings he has left behind him: with regard to which it is to be obſerved, that he was the firſt of the *Engliſh* nation that publiſhed books in *Latin*, both in proſe and in verſe. Venerable *Bede* [Lib. V. Chap. 19] gives him this character. "*Hedda*, Biſhop of the *Weſt Saxons*, being "dead, the Biſhoprick of that province was divided into two Dioceſes: "one was given to *Daniel*, [*viz.* that of *Winchester*] which he governs to "this day: the other [*viz.* that of *Sherburn*, now tranſlated to *Saliſbury*] to "*Aldhelm*, over which he preſided moſt laudably for four years. Both "theſe were men well learned in Church matters, and in the ſcience of the "Scriptures. *Aldhelm*, whilſt he was yet a Prieſt, and Abbot of the "monaſtery which they call *Maildulfſbury*, wrote, by orders of a Synod "of his nation, a notable book againſt the error of the *Britons*, who keep "not *Eaſter* at its proper time, and do ſeveral other things not conſonant to "the purity and peace of the Church. By the reading of which many of "them, who were ſubject to the *Weſt Saxons*, were brought to the Catho-"lick obſervance of the Paſchal ſolemnity. He alſo wrote an excellent "book *of Virginity*; which, after the example of *Sedulius*, by a double

"work,

" work, he compoſed both in hexameter verſe and in proſe. He wrote " alſo ſome other tracts, as being a man moſt learned in all reſpects. For " he was both elegant in his language, and admirable in his knowledge, as " well of the liberal, as of the eccleſiaſtical writings." So far St. *Bede*, who was his cotemporary.

As to the reſt: *William* of *Malmeſbury*, and from him *Harpsfield*, Sæc. VIII. Chap. 2. relate certain extraordinary miracles wrought by this Saint in his life-time; the memory of which was preſerved by being curiouſly engraved on the ſhrine in which his relicks were depoſited. Such was his bringing to a juſt length by his prayers a beam, that was to be employed in the building of the Church of St. *Mary*'s at *Malmesbury*, and was ſomething too ſhort: which beam was afterwards twice miraculouſly preſerved, when the reſt of the Church was conſumed by fire. Such alſo was his juſtifying Pope *Sergius*, falſely accuſed of incontinence, whilſt *Aldhelm* was at *Rome*; who, in the preſence of a great number of people, made the child that was but nine days old, bear teſtimony to his innocence. But the great miracles wrought after the death of St. *Aldhelm* at his relicks, were more numerous and much more certain: ſeveral of which are recorded by *William* of *Malmesbury*; and ſome of them, of which he himſelf was an eye-witneſs.

ST. *Aldhelm* had been about thirty years Abbot, when upon the death of St. *Hedda* he was advanced to the epiſcopal dignity; which he through humility would have declined, as judging himſelf unworthy. He was conſecrated by St. *Brithwald*, Archbiſhop of *Canterbury*: and behaved himſelf in that office as became a ſucceſſor of the Apoſtles; diligently viſiting all parts of his Dioceſe, preaching night and day to his people; and by watching, faſting and prayer offering a ſacred violence to Heaven in behalf of himſelf and of the flock committed to his charge. In the fifth year of his epiſcopal adminiſtration, he paſſed from this life to a better at *Dultinge* in *Somerſetſhire*, on the 25th of *May*, *anno* 709. His body was carried to *Malmesbury*, by St. *Egwin* Biſhop of *Worceſter*, and there interr'd in the Church of St. *Michael*; where he had provided himſelf a ſepulchre. His bones were afterwards taken up and enſhrined. His tranſlation was kept on the 31ſt of *March*: but his feaſt on the 25th of *May*, on which day his name occurrs in the *Roman* martyrology.

May 26. St. *AUGUSTINE*, Apoſtle of *England*.

From St. *Bede*, Lib. I. Chap. 23, &c. Lib. II. Chap. 1, 2, 3.

IT is not eaſy to determine at what time, or by whom the Faith of Chriſt was firſt preached in the *Britiſh* iſlands. There are not wanting ancient and grave writers, who affirm that the firſt converſions in *Britain* were made in the time of the Apoſtles, or at leaſt ſoon after: ſo far is certain from *Tertullian* (*adversùs Jud.* Chap. 7.) that before the end of the ſecond century the Faith of Chriſt was preached here. In which century alſo, as we learn from St. *Bede*, Lib. I. Chap. 4, *Lucius* King of the *Britons*, with his people, received the Chriſtian Religion, by the miniſtery of Preachers ſent from *Rome* by Pope *Eleutherius*. But whenever it was the *Britons* received the Faith; certain it is the *Engliſh Saxons* who came over from *Germany* in the 5th century, and by degrees poſſeſſed themſelves of all that is now called *England*, had quite baniſhed Chriſtianity from theſe parts: inſtead of which they had ſet up the worſhip of *Thor*, *Woden*, and the reſt of their *Heatheniſh* deities. It is then with reſpect to the *Engliſh* nation, who were not converted till near ſix hundred years after our Lord's incarnation, we call St. *Auguſtine* the Apoſtle of *England*: as having been the firſt and principal Preacher of the Faith of Chriſt to our *Pagan* anceſtors; and having laid a ſolid foundation for the converſion of the whole *Engliſh* nation.

ST. *Auguſtine* was a Diſciple of St. *Gregory the Great*, and a Monk of the Saint's own monaſtery of St. *Andrew* in *Rome*. St. *Gregory* himſelf before he was Pope, upon ſeeing ſome *Engliſh* youths, who were ſold for ſlaves in *Rome*, and underſtanding that they and their whole nation were involved in the darkneſs of infidelity, had aſked and obtained leave of *Benedict*, then

then Pope, to go and preach the Faith to thoſe infidels. But his going was ſo ſtrongly oppoſed by the people of *Rome*, who could not bear to think of parting with ſo great and ſo holy a man, that the Pope was obliged to retain him. This put a ſtop for a time to the intended Miſſion. But when afterwards *Gregory* himſelf was, much againſt his will, promoted to the Popedom, he then reſolved upon ſending a ſet of Miſſionaries to perfect that great work; whom he authoriſed by his commiſſion, directed by his counſels, and aſſiſted by his prayers; in ſuch manner as ſo be juſtly eſteemed and called our *Apoſtle*, as having been, under God, the chief promoter of this nation's converſion. But let us hear our venerable hiſtorian, Lib. I. Chap. 23.

" IN the tenth year of the reign of *Mauricius* the Emperor, *Gregory*, " a man renowned for learning and virtue, was promoted to the Biſhoprick " of the *Roman* and Apoſtolick See, in which he preſided thirteen years, " ſix months, and ten days. He being admoniſhed by a divine Inſtinct, in " the fourteenth year of the ſame Prince, about one hundred and fifty years " after the coming of the *Engliſh* into *Britain*, ſent the ſervant of God " *Auguſtine*, and with him ſeveral other Monks fearing the Lord, to preach " the word of God to the *Engliſh* nation. Theſe having, in obedience to " the Pope's commands, undertaken that work, being now advanced ſome " part of the way, were ſeized with a cowardly apprehenſion, and began " to think of returning home, rather than to go forward to a barbarous, " ſavage, and unbelieving people, to whoſe very language they were ſtran- " gers; and this they concluded would be the ſafeſt courſe: upon which they " ſent back *Auguſtine*, (whom he had appointed to be made their Biſhop, " if the *Engliſh* received them) to obtain of *Gregory*, by humble intreaty, " that they might not be obliged to go on with ſo dangerous, ſo laborious, " and ſo doubtful a journey. To whom he ſent back his letter of exhorta- " tion; by which he perſuaded them to go forward to the work of the " Word, confiding in the divine Aſſiſtance: the copy of which letter is as " follows.

GREGORY *the ſervant of the ſervants of God, to the ſervants of our Lord.*

" FOraſmuch as it would have been better not to begin a good work, " than to think of deſiſting from that which has been begun; it be-

" hoves

" hoves you, my moſt beloved children, with great diligence to go through " with the good work which by the help of our Lord you have undertaken. " Let not therefore the toil of the journey, nor the tongues of evil-ſpeak- " ing men, deter you; but with all earneſtneſs and fervour perfect what by " God's inſpiration you have begun: being aſſured, that if your labour be great, " the glory of your eternal reward will be greater. Humbly obey in all things " your Superior, *Auguſtine*, who is returning to you, whom we conſtitute " your Abbot: knowing that whatſoever you ſhall do by his direction, will " in all reſpects be profitable to your ſouls. Almighty God protect you " with his grace; and grant that I may ſee the fruits of your labours in " our heavenly country: that, although I cannot come to labour with you, " I may partake in the joy of your reward, becauſe I have a will to labour. " God keep you in ſafety, moſt beloved ſons, *&c.*

" *Auguſtine* therefore, with the ſervants of Chriſt that were with him, " [Chap. 25.] being thus animated and ſtrengthen'd by the exhortation of " the bleſſed Father *Gregory*, returned to the work of the divine Word, " and arrived ſafe in *Britain*.* *Ethelbert* was at that time King in *Kent*, " who was moſt powerful, (amongſt the *Engliſh* Kings) as having extended " his dominions as far as the great river *Humber*. — Now on the eaſt ſide " of *Kent* there is an Iſland called *Thanet*, ... in which the ſervant of our " Lord *Auguſtine* landed with his companions, being in number, as it is " ſaid, near forty men: for they had taken, by orders of St. *Gregory* the " Pope, interpreters along with them, of the nation of the *French*. Hence " *Auguſtine* ſending to *Ethelbert*, ſignified that he was come from *Rome*, " and brought a moſt happy meſſage, which moſt undoubtedly aſſured to " all, that took the advantage of it, everlaſting joys in heaven, and a King- " dom that would never end with the living and true God. The King " hearing this, ordered them to ſtay in that Iſland, and that they ſhould be " furniſhed with neceſſaries, till he ſhould conſider what to do with them. " For he had heard before of the Chriſtian Religion, as having a Chriſtian " wife, of the Royal Family of *France*, called *Berta*; whom he had re- " ceived from her parents, upon condition ſhe ſhould have inviolable liberty

" to

* *Anno* 597.

" to practiſe the Rites of her Faith and Religion, together with a Biſhop " named * *Luidhard*, given her to be her aſſiſtant in her Faith.

" AFTER ſome days the King came into the Iſland, and ſitting in the " open air, ordered *Auguſtine* and his companions to be brought there to " his audience: for he had taken a precaution, that they ſhould not enter " into any houſe to him, out of an old ſuperſtitious notion, that if " they had any magical art, they might, by coming in upon him, have " power to impoſe upon him, and get the better of him. But they came " armed, not with diabolical, but divine virtue; carrying for their banner a " ſilver Croſs, and the Image of the Lord our Saviour painted on a board, " and ſinging *Litanies*, made humble prayer for their own, and for the " eternal ſalvation of them, for whom, and to whom they were come. And " when, by orders of the King, ſitting down, they had preached to him, " and to all his attendants, the word of life; he anſwered, *Your words in-* " *deed, and your promiſes are very fair: but as they are new and uncer-* " *tain, I cannot give my aſſent to them, and forſake what I, with the whole* " Engliſh *nation, have followed for ſo long a time. But ſince you are come* " *ſo long a journey, out of a deſire, as I ſeem to perceive, to impart to us* " *ſuch things as you believe to be true and moſt beneficial, we will not give* " *you any moleſtation: on the contrary, we will entertain you favourably,* " *and take care to furniſh you with what ſhall be neceſſary for your ſuſte-* " *nance: nor do we forbid you to gain over by your preaching as many as* " *you can to your Religion.* Accordingly he gave them a dwelling-place in " *Canterbury*, which was the metropolis of his whole Kingdom: and pur- " ſuant to his promiſe, beſides allowing them their diet, permitted them " to preach. It is ſaid, that as they drew near the City, after their man- " ner, with the holy Croſs, and the Image of the great King our Lord Jeſus " Chriſt, they ſung in concert this ſupplication, *We beſeech thee, O Lord,* " *in all thy Mercy, to turn away thy wrath and indignation from this city,* " *and from thy holy houſe, becauſe we have ſinned. Alleluia.*

" As ſoon as they enter'd the dwelling-place appointed for them, they " began to imitate the Apoſtolick life of the primitive Church; that is, " ſerving God in conſtant prayer, watching, and faſting; preaching the " word

* He was Biſhop of *Senlis*.

" word of life to as many as they could; deſpiſing the things of this " world, as not appertaining to them; receiving nothing but bare neceſſaries " of thoſe whom they taught; living themſelves in all reſpects conformably " to what they taught; and being ever prepared in mind to ſuffer any kind " of adverſity, and even to die for the truth they preached. In ſhort, ſome " believed, and were baptiſed; admiring the ſincerity of their innocent life, " and the ſweetneſs of their heavenly doctrine. There was near the city, " towards the eaſt, a Church built of old in honour of St. *Martin*, whilſt " the *Romans* were in *Britain*; in which the Queen, who, as it has been " ſaid before, was a Chriſtian, was accuſtomed to pray. In this Church " they alſo at firſt began to meet, to ſing, to pray, to ſay maſs, to preach, " and to baptiſe; till the King being converted to the Faith, they had " licence to preach every where, and to build or repair Churches in all " places. But when he, amongſt the reſt, (being taken with the moſt " pure life of theſe Saints, and their moſt agreeable promiſes, the truth of " which they confirmed by working many miracles) did alſo believe, and " was baptiſed; greater numbers began to flock together, to hear the word " of God, and forſaking their heathen Rites, to aſſociate themſelves by be- " lieving to the unity of the holy Church of Chriſt: whoſe Faith and Con- " verſion the King is ſaid in ſuch manner to have encouraged, as to com- " pel no man to embrace Chriſtianity; but only to ſhew a greater affection " to the believers, as to his fellow-citizens in the heavenly Kingdom. For " he had learnt from the teachers and authors of his ſalvation, that the " ſervice of Chriſt ought to be voluntary, and not by compulſion. Nor " was it long before he gave his inſtructors a place of reſidence, ſuitable to " their degree, in *Canterbury*, his chief city; and ſettled upon them neceſ- " ſary poſſeſſions in ſeveral kinds." So far St. *Bede*, Chap. 26.

THIS venerable hiſtorian ſuppoſes St. *Auguſtine* not to have been as yet Biſhop, and therefore ſends him, in the next Chapter, as far as *Arles* to be conſecrated there by *Ætherius*, Archbiſhop of that city: but a * late writer gathers from St. *Gregory*'s Epiſtles, that he was in all likelihood made Biſhop before his firſt arrival in *England*, *anno* 597. This ſeems to appear, as well from this holy Pope's Epiſtle to *Brunechilde*, Queen of *France*, written

* *Wharton* in his *Anglia Sacra*, Vol. I. p. 89.

written in *October*, *anno* 597. [Lib. VII. Epiſt. 5.] where he returns her thanks for the kind reception ſhe had given to his *brother and fellow-biſhop Auguſtine*; as from the Saint's Epiſtle, written the following year, to *Eulogius* Patriarch of *Alexandria*, [Lib. VII. Epiſt. 30.] where he gives him an account of the ſucceſs of the miſſion of *Auguſtine*, who by *his licenſe*, as he ſays, *had been made Biſhop* by the *German* Prelates (ſo he calls the *French*, by reaſon of their *German* origin) and had on the laſt *Chriſtmaſs-day* baptiſed ten thouſands of the *Engliſh*. So that he was certainly Biſhop before *Chriſtmaſs* 597, and even before the *October* of that year; that is, not long after his firſt arrival: which makes it highly probable he was conſecrated before his coming over. But let us hear the account St. *Gregory* gives to the Patriarch *Eulogius* of St. *Auguſtine*'s miſſion.

" WHEREAS ſays he, there is a nation [the *Engliſh*] ſituated in a " corner of the world; which till our times has remained in infidelity, " worſhipping ſtocks and ſtones; it pleaſed God, in conſideration of your " prayers, to give me the thought of ſending thither a Monk of my " monaſtery [*Auguſtine*] to preach the Faith to that people. He therefore, " having by my licenſe been made Biſhop by certain Prelates of the *Ger-* " *man* nation, with the help of ſome aſſiſtants that they gave him, was " conducted to that barbarous country: and letters which we have juſt " now received from him, have brought us the news of his ſafety and of " his labours; and how both himſelf and his companions have been glori- " fyed in that nation by ſuch great miracles, that they ſeem to imitate in " their ſigns and wonders the power of the Apoſtles. Moreover, in the " laſt ſolemnity of our Lord's nativity — more then ten thouſands of the " *Engliſh* nation, as we are informed, were baptiſed by this our brother and " fellow-biſhop." So far St. *Gregory*.

THE harveſt being ſo great, and the labourers few, St. *Auguſtine* was obliged to ſend to St. *Gregory*, for a freſh ſupply of Apoſtolick miſſionaries; deſiring at the ſame time his ſolution of certain doubts that occurred in his miniſtery; which with St. *Gregory*'s anſwers may be ſeen in St. *Bede*, Chap. 27. The Perſons whom he ſent to *Rome* on this occaſion were two of the chiefeſt of his fellow-labourers, *viz.* St. *Lawrence* who was afterwards his ſucceſſor, and St. *Peter*, who the was firſt Abbot of the famous monaſtery

of St. *Peter* and St. *Paul*, (afterwards called St. *Auguſtine*'s,) built by King *Ethelbert*, without the walls of *Canterbury*. Theſe returning again from *Rome* brought with them ſeveral excellent men, Diſciples of the ſame holy Pope, to join their labours in the converſion of the *Engliſh*: amongſt whom the moſt noted were *Mellitus*, *Juſtus*, *Paulinus* and *Rufinianus*. *Mellitus* was ſome time after conſecrated Biſhop of *London*, and converted the *Eaſt Saxons* with their King *Sebright* to the Faith of Chriſt. *Juſtus* was made firſt Biſhop of *Rocheſter*, from whence he was at length tranſlated to *Canterbury*. *Paulinus* was ſent after ſome years to preach to the *Engliſh*, that lived beyond the *Humber*, and having converted King *Edwin* and his people, became Archbiſhop of *York*: and *Rufinianus* was the third Abbot of St. *Auguſtine*'s. By theſe St. *Gregory* ſent all things in general, ſays the hiſtorian, Chap. 29. "that were neceſſary for the worſhip, and the mini-"ſtery of the Church: *viz.* ſacred veſſels, and veſtments for Altars, orna-"ments for Churches, and veſtments for Prieſts and Clericks; relicks alſo "of the holy Apoſtles and Martyrs, and a great number of books. He "alſo ſent letters to St. *Auguſtine*, in which he ſignifies that he had tranſ-"mitted the *Pall* to him," to be uſed, as he ſays, *only for the performing the ſolemn ſervice of the Maſs*: and this by way of an honourable acknowledgement of his labours in bringing the new Church of the *Engliſh* to the Grace of the Lord. See theſe letters in St. *Bede*, with the directions of St. *Gregory*, concerning the Archbiſhops and Biſhops of *England*, Chap. 29. as alſo the directions given by the ſame holy Pope in his letter to the Abbot *Mellitus*, Chap. 30. concerning the deſtroying the idols, and changing their Temples into Chriſtian Churches, by ſprinkling them with holy water, erecting Altars, and placing relicks in them: and inſtead of their *Heatheniſh* feſtivals and ſacrifices, encouraging the people to keep their wakes or dedications of their Churches, and the ſolemnities of the Martyrs, whoſe relicks they poſſeſſed, with religious joy, and innocent feaſts.

ABOUT this time alſo St. *Gregory* ſent another Epiſtle to St. *Auguſtine*, (Chap. 31.) with relation to the number of miracles, which he underſtood were wrought by him, giving him a caution againſt being any way, by that occaſion, puffed up with pride or vain-glory, and admoniſhing him to have always before his eyes his own nothing, and

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the guilt of whatever ſins he might have committed in his former life; and ever to look upon this gift of miracles as a favour, conferred not ſo much on himſelf, as on thoſe for whoſe ſalvation God was pleaſed to effect them. He alſo ſent other letters to King *Ethelbert*, and to his Queen, worthy of that ſpirit, which every-where animates the writings of this great Saint. In the former of which, recorded by St. *Bede*, Chap. 32. amongſt other excellent leſſons which he gives the King, " willingly hear, ſays he; de-
" voutly perform, and diligently retain in your memory all the admonitions
" of our moſt reverend brother Biſhop *Auguſtine*, who is well inſtructed
" in the monaſtick rule, full of the knowle ige of the holy Scriptures, and
" by the Grace of God endowed with all good works. For if you
" give ear to him in what he ſpeaks for the Almighty Lord, the ſame Al-
" mighty God will the ſooner hear him when he prays for you. But if
" (which God forbid) you ſlight his words, how ſhall the Almighty hear
" him in your behalf, whom you neglect to hear when he ſpeaks in
" God's behalf? Join yourſelf therefore cloſely to him with your whole mind
" in the fervour of Faith, and ſecond with all that power which the Deity
" has given you his zealous endeavours; that Chriſt may one day make
" you partaker of his Kingdom, whoſe Faith you cauſe to be received and
" maintained in your Kingdom." Thus the Saint.

BUT beſides this new ſupply of labourers from *Rome*, St. *Auguſtine* would have gladly engaged the *Britons*, who remained in the weſtern parts of the Iſland, to take a ſhare in this great work of preaching the Faith to the *Engliſh*. For this end, " with the aſſiſtance of King *Ethelbert*, ſays St. *Bede*, Lib. II. Chap. 2. " he invited to a conference with him the Biſhops
" or Doctors of the neareſt province of the *Britons*, at a place in the con-
" fines of the * *Wiccians* and *Weſt Saxons*, which is to this day called in
" the *Engliſh* tongue, *Auguſtine's Oak:* and began by brotherly admonitions
" to perſuade them, that preſerving Catholick peace with him, they would
" join their labours in common for the Lord, in preaching the Goſpel to
" the *Gentiles*. For they did not obſerve the *Eaſter* at its due time, — and
" did many other things diſagreeable to Eccleſiaſtical Unity. After a long
" diſputation, when they would not comply with the intreaties, exhorta-

* *Worceſterſhire.*

" tions, or reprehenſions of *Auguſtine* and his companions, but preferred " their traditions before all the Churches, which throughout the world agree " together in Chriſt; the holy Father *Auguſtine*, to end this troubleſome " and long contention, made this propoſal: *Let us beg of our Lord, who* " *makes thoſe who are of one mind to live in his Father's houſe, that he will* " *vouchſafe to ſignify to us, by his heavenly ſigns, which tradition is to be fol-* " *lowed, and by which way we are to haſten to the entrance of his King-* " *dom: Let an infirm perſon be brought hither, and let the faith and prac-* " *tice of thoſe by whoſe prayers he ſhall be cured, be looked upon acceptable to* " *God, and be followed by all.* To which when his adverſaries had, though " unwillingly, conſented, a man of the *Engliſh* nation was brought, who " had loſt his eye-ſight; and was firſt preſented to the *Britiſh* Prieſts, but " found no cure or benefit by their miniſtry: then *Auguſtine*, compelled by " juſt neceſſity, bowed his knees to the Father of our Lord Jeſus Chriſt, " praying that he would reſtore to this blind man the ſight he had loſt; " and by the corporal enlightening of one man would enkindle the light " of ſpiritual grace in the hearts of many. Upon which immediately the " blind man recovered his ſight, and *Auguſtine* was by all declared the true " Preacher of the ſovereign light. The *Britons* then confeſſed they were " ſenſible, it was the true way of Righteouſneſs which *Auguſtine* taught: " but that they could not, without the conſent and leave of their nation, " depart from their ancient cuſtoms. They therefore deſired a ſecond Synod " might be held, where a greater number might meet. This being agreed " to, there came, as it is ſaid, ſeven Biſhops of the *Britons*, and many very " learned men, eſpecially from their moſt famous monaſtery, which in the " *Engliſh* tongue is called † *Bancornaburg*, [*Bangor*] over which the Ab- " bot *Dinooth* is ſaid to have preſided at that time."

IN this ſecond Synod, as we learn from the ſame hiſtorian, the *Britons* taking offence at the omiſſion of the Ceremony of riſing from his chair at their firſt approach, charged *Auguſtine* with pride, and ſtrove to contradict all he ſaid. He deſired only three things of them, *viz.* a Conformity with the Catholick Church in the celebration of *Eaſter*; and in the manner of the

† Not *Bangor* in *Carnarvonſhire*, which is now a Biſhop's See; but another *Bangor* in *Flint-ſhire*, of which nothing remains but ruins.

the adminiſtration of Baptiſm; and that they would join with him in preaching the word of God to the *Engliſh* nation. They anſwered, they would do none of theſe things, nor receive him for their Archbiſhop. Upon which the man of God is ſaid to have prophetically denounced to them, *That if they would not receive peace from their Brethren, they ſhould have war from their enemies: and if they would not preach to the* Engliſh *the way of life, they ſhould fall by their hands under the judgment of death.* Which prediction was fulfilled, though not till after the death of the Saint; when *Edilfrid*, the victorious King of the *Northern Engliſh*, who were as yet Pagans, gave the *Britons* a dreadful overthrow near the city of the *Legion*, (now *Cheſter*) and obſerving their Prieſts and Monks (of the monaſtery of *Bangor*) in a place apart, who were come thither in great numbers, after a three days faſt, to pray for the ſucceſs of their countrymen; being informed of the occaſion of their coming, ordered his ſoldiers to ſet upon them; ſaying, *If they cry to their God againſt us, though they do not bear arms, they fight againſt us; ſince they attack us by their hoſtile imprecations.* Thus no leſs than twelve hundred of them are ſaid to have been killed that day: which number is leſs to be admired, if we conſider that in the monaſtery of *Bangor* "there is reported to have been ſo great a number "of Monks, ſays St. *Bede*, that the whole Community being divided into "ſeven parts, with their reſpective Superiors, none of thoſe parts contained "leſs than three hundred men; who all were accuſtomed to live by the "work of their hands." Theſe Monks dying by the hands of infidels, whilſt they were praying for the ſucceſs of their Chriſtian Brethren, might juſtly have been ranked amongſt the Martyrs, if there could be Martyrs without charity; or if there could be charity, joined with an obſtinate refuſal of imparting the light of Faith to thoſe who were in the way of periſhing eternally for want of it. But it may be hoped, that the generality of them, eſpecially of the inferior ſort, had but little ſhare in the guilt of their Superiors.

BUT to return to St. *Auguſtine:* He being diſappointed of the aſſiſtance he hoped for from the *Britons*, did nevertheleſs diligently proſecute the work he had happily begun. *Goſcelin* the Monk, in the hiſtory of his life, (publiſhed by Mr. *Wharton* in the ſecond volume of his *Anglia Sacra*) informs

forms us, how after this Conference he visited the different provinces of *England*, working great wonders every where, and travelling always bare-foot. In the year 604, he ordained *Mellitus* Bishop of *London*, and *Justus* Bishop of *Rochester*; and understanding by divine Instinct that his own dissolution was at hand, he consecrated *Lawrence* for his successor in the See of *Canterbury*; lest, upon his death, this Infant-Church might suffer any detriment, by being, though but for a short time, destitute of a Pastor. After which he departed to our Lord on the 26th of *May*, *anno* 608, according to *Matthew* of *Westminster*; but, as Mr. *Wharton* endeavours to prove, [*Anglia Sacra*, Vol. I. p. 89, 90.] *anno* 604. His body, as soon as the Church of the Saints *Peter* and *Paul* was finished and dedicated, was deposited in the north porch of that Church, (where also his five next successors were interred) with this epitaph, recorded in St. *Bede*, Lib. II. Chap. 3. *Here resteth D. Augustine, the first Archbishop of Canterbury; who being formerly sent hither by the blessed Gregory, Bishop of the Roman city, and upheld by God by the working of miracles, brought over King Ethelbert and his nation from the worship of Idols to the Faith of Christ: and having ended the days of his Office in peace, died the seventh day before the Kalends of June, in the reign of the same King.*

THE Council of *Cloveshoe*, *anno* 747, ordered the day of the deposition or decease of St. *Augustine* (*viz.* the 26th of *May*) to be kept holiday by all the Clergy and the Religious throughout *England*; and his name to be inserted in the *Litany*, immediately after that of St. *Gregory*. Innumerable miracles are recorded to have been wrought by his intercession. *Goscelin* has written a whole book on that subject; as also a history of his translation, (which was on the 6th of *September*, *anno* 1091) and of the many miracles wrought on that occasion: of which he probably was an eye-witness, being at that time a Monk of *Canterbury*. This history is published by the *Bollandists* in their *Acta SS.* of the month of *May*. St. *Augustine* has a place in all the martyrologies on the 26th of *May*; and in that of *Canterbury*, with this elogium: that he *still continued to shine forth by frequent miracles*; *Crebris adhuc refulget miraculis*. *Anglia Sacra*, Vol I. p. 52.

MVSEVM BRITANNICVM

May 27. St. *BEDE*, Prieſt, Doctor of the Church.

From the Concluſion of his Church-Hiſtory, and the Epiſtle of his Diſciple *Cuthbert* concerning his Death.

BEDE, who by his eminent learning and ſanctity obtained in his life-time the title of *Venerable*, which has ſtuck to him ever ſince, was born *anno* 673, in that part of the Kingdom of the *Northumbrians*, which is now called the Biſhoprick of *Durham*; and in the neighbourhood of *Weremouth* and *Gyrwy* or *Jarrow*; where, about that very time, St. *Bennet Biſcop* founded two famous monaſteries. At ſeven years of age he was, by the care of his relations, committed to that moſt holy Abbot, to be educated in his monaſtery of *Weremouth*; from which he was ſent to that of *Gyrwy*, and put under the care of St. *Ceolfrid*. Thus, like another *Samuel*, he was from his infancy conſecrated to God; and brought up in God's houſe, in all innocence and ſanctity, under the direction of thoſe eminent ſervants of Chriſt, whoſe lives he has publiſhed to the world, in his hiſtory of the Abbots of *Weremouth*. As to the employment of his time, from his firſt entrance into the monaſtery, till the fifty-ninth year of his age, in which he concluded his hiſtory, we learn from his own account that it was divided between the obſervance of regular diſcipline, and daily care of ſinging the divine office in the Church, and the continual meditating on God's holy word: in ſuch manner that it was his greateſt delight to employ all the leiſure time he could have from other neceſſary duties, in either learning or teaching, or writing ſomething for the greater glory of his maſter. And ſuch was the early progreſs he made, both in learning and virtue, that at the age of nineteen years he was promoted to the holy Order of Deacon, preſented thereto by his Abbot St. *Ceolfrid*, and ordained by his Biſhop St. *John* of *Beverley*: from whom alſo he received, at the age of thirty, the Order of Prieſthood;

hood; the diſcipline of the Church at that time not allowing any one to be advanced to that ſacred Order before that age.

ST. *Bede*, beſides the advantage of being educated from his infancy in ſo excellent a ſchool as that of St. *Bennet Biſcop*, had the happineſs of lighting upon that golden age of the *Engliſh* Church, when St. *Theodore* Archbiſhop of *Canterbury*, and St. *Adrian* Abbot of St. *Auguſtine*'s, had by their preaching and teaching filled this land with the knowledge of God; and in a moſt perfect manner aſſociated the ſcience of the Saints, with the liberal arts and learned languages. Some will have it, that our Saint was himſelf a Diſciple of theſe great men, and of St. *John of Beverley*, who was alſo eminent for learning as well as ſanctity. But whoever where his maſters (for he does not ſeem to have had any occaſion of going abroad to be taught, having an excellent library, and a moſt learned Abbot at home) certain it is, his progreſs in every branch of literature was ſo great, that he ſoon became a maſter himſelf. And ſo far was the reputation of his learning ſpread, if we may have regard to the letter produced by *William* of *Malmesbury*, that Pope *Sergius* the firſt, deſired his Abbot *Ceolfrid* to ſend him to *Rome*, to be employed there in the diſpatch of ſome eccleſiaſtical affairs great conſequence, for which he judged no other ſo proper, when the Saint was as yet but thirty years of age.

FROM the time of his being made Prieſt, till the end of his life, he applied himſelf to writing commentaries and ſermons upon the holy Scriptures, for his own and others inſtruction and edification: ſo that he has publiſhed expoſitions upon a great part of the books, both of the old and the new teſtament, gathered out of the writings of the ancient Fathers; whoſe work, he ſo perfectly poſſeſſed, that generally ſpeaking, he has rather choſe to uſe their words than his own. We have a catalogue at the end of his hiſtory, of a great number of books, for the moſt part on the Scripture, which he had publiſhed by the 59th year of his age; which are ſtill extant; and with other works of his have been ſet forth in four large volumes in *Folio*. The learned *Mabillon* [Sæc. III. *Bened.* Part I. p. 535, *&c.*] gives a long hiſtory of theſe works of our Saint; and an edifying account of his ſpirit, drawn out of his own writings; from which it viſibly appears he was a man of a ſincere and unaffected piety, of wonderful probity, of ſingular modeſty

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and humility, and of indefatigable induſtry in doing good: he was alſo a great lover of truth; and therefore always took care to make ſtrict enquiry into the matters he related or delivered. His virtue and learning drew to him many Diſciples; inſomuch that there were in his time no fewer than ſix hundred Monks in his monaſtery, and ſome of them very eminent men for piety and erudition. In which number ſome have reckoned bleſſed *Alcuin*, afterwards preceptor to *Charles the Great*, and founder of the univerſi y of *Paris*. His ſermons or Homilies upon the Goſpels are ſaid to have been publickly read, by the authority of Biſhops of *England*, in the ſervice of the Church during his own life-time; which has ſcarce been allowed to any other ſince the days of the Apoſtles: and this is ſuppoſed to be the reaſon why in the Church office to this day, when any of his Homilies are read, 'tis by the ſtile of *Venerable Bede*, and not of *Saint Bede* (though as a *Saint* he is celebrated in all the martyrologies) becauſe that appellation is ſtill retained, which was firſt given him in the Church.

SUCH a life as was that of this Saint from his very infancy, (whoſe *days* were truly *full*, and his whole time devoted to God's glory) could not but be followed by a happy death, moſt precious in the ſight of God: the particulars of which we learn from an unexceptionable eye-witneſs, *viz.* his Diſciple *Cuthbert*, afterwards Abbot of *Jarrow*, in an Epiſtle written to his ſchool-fellow *Cuthwin*, publiſhed by *Simeon* of *Durham* and the *Bollandiſts*, in theſe words.

" TO his moſt beloved in Chriſt fellow-reader *Cuthwin*, his ſchool-fellow " *Cuthbert* eternal ſalvation in God. I very willingly received the ſmall " preſent you ſent me, and with much ſatisfaction read the letters of your " devout erudition, by which I found (what I greatly deſired) that Maſſes " and holy prayers are diligently performed by your Community for *Bede* the " beloved of God, our father and maſter. Therefore it will be more agree- " able to me, for the love I bear him, to relate in few words, according to " my capacity, the manner of his departure out of this life; underſtanding " it is what you deſire and have aſked for.

" HE was troubled with a great infirmity of ſhort breathing, yet without " pain, before the feaſt of our Lord's Reſurrection, that is for about two " weeks; and ſo continued, with joy and gladneſs giving thanks to God

" every day and night, yea at all hours, till the day of our Lord's Aſcenſion,
" which was the ſeventh before the kalends of *June*. He daily gave us leſſons
" all this while (as uſual) and the reſt of the day he ſpent in ſinging
" Pſalms, as well as he could. He alſo endeavoured to paſs the whole
" night in joy and thankſgiving, except that little time he was prevented
" by ſleep: from which when he awaked he immediately returned to his
" accuſtomed melody of the Scriptures, and ceaſed not with hands ex-
" panded to give thanks to God. I never ſaw nor heard any one, who
" with ſuch diligence was always returning thanks to God. He would
" ſometimes alſo repeat the ſentence of St. *Paul*, *It is a fearful thing to*
" *fall into the hands of the living God*: and many other ſentences out of
" the Scripture. And in our *Engliſh* tongue, as he was ſkilled in *Engliſh*
" verſe, he would ſing verſes of this import, *Before our neceſſary de-*
" *parture no man can be too wiſe to think well before the ſoul goes hence*
" *what good or evil he has done, and what account he has to give in judg-*
" *ment*. He ſung alſo anthems, one of which was [that for *Aſcenſion-*
" *day*] *O King of glory, Lord of powers, who on this day didſt triumphantly aſcend above all the Heavens, leave us not orphans, but ſend us the promiſe of the Father the ſpirit of truth. Alleluia*: and when he
" came to thoſe words *leave us not orphans*, he broke forth into tears, and
" wept much: and after a while he would again reſume it, and thus he did
" all the day. And we that heard him wept alſo with him: ſometimes
" we read, and ſometimes we wept, yea rather, we always wept even when
" we read.

" IN ſuch ſort we paſſed the fifty days till the aforeſaid feaſt: and he re-
" joiced much, and gave thanks to God, that it had been granted to him
" to be ſick in this manner. He often repeated thoſe words, *God ſcourges*
" *every ſon whom he receives*, *Heb.* xii. 6. and that of St. *Ambroſe*, *I have*
" *not ſo lived, as to be aſhamed to live amongſt you; nor am I afraid to*
" *die, becauſe we have a good Lord.* In theſe days (beſides the leſſons we
" daily received from him, and his ſinging of Pſalms) he tranſlated into
" our language the Goſpel of St. *John* from the beginning to thoſe words,
" *But what are theſe among ſo many?* and he alſo made ſome collections
" out of the books of notes of Biſhop *Iſidore*: ſaying on this occaſion,
" *I would*

" *I would not have my ſcholars read a falſehood, and labour herein without* " *fruit, after my death.*

" WHEN the *Tueſday* before the Aſcenſion of our Lord came, he be-
" gan to be more grievouſly ill in his breathing, and a ſmall ſwelling ap-
" peared in his feet. However he taught all the day, and dictated chearful-
" ly; and ſometimes he ſaid, *Go on quickly, for I know not how long I*
" *ſhall hold out; and whether my Maker will not ſoon take me away:* and
" indeed he ſeemed to us to know very well the time of his departure.
" That night he paſſed waking in thanſgiving: and on the *Wedneſday*
" morning, he ordered us diligently to write what we had begun, and this
" we did till the third hour. After which we went in proceſſion with
" the relicks of the Saints, according to the cuſtom of that day. One of
" our number (who ſtayed with him) ſaid, *There is ſtill one Chapter*
" *wanting, would you think it troubleſome to be aſked any more queſtions?*
" he anſwered, *It would be no trouble; take your pen and write ſpeedily:*
" which the other did. At the ninth hour having ſent me to bring to him
" all the Prieſts of the monaſtery, he diſtributed to them ſome pepper corns,
" handkerchiefs, and incenſe which he had in a little box, admoniſhing
" each one, and entreating that they would celebrate Maſſes, and ſay
" prayers for him; which they promiſed to do. They all wept (at his
" telling them they ſhould no more ſee his face in this world) but were
" pleaſed to hear him ſay, *It is now time, if it pleaſe my Maker, to return*
" *to him who made me, who created me, who gave me a being when I was*
" *nothing. I have lived a long time; my merciful judge has well ordered*
" *my life for me: the time of my diſſolution draws near, for I deſire*
" *to be diſſolved, and to be with Chriſt: yes, my ſoul deſires to ſee*
" *Chriſt my King in his beauty.* And many other ſuch things he ſpoke
" to our edification, and ſpent in joy the remainder of the day till the
" evening.

" THE young Diſciple, I ſpoke of before, whoſe name was *Wilberth,*
" ſaid to him, *Dear Maſter, there is ſtill one ſentence that is not written.*
" He anſwered, *Write quickly.* The young man ſaid, *It is now done.*
" *Thou haſt ſaid well,* ſaid he; *all is conſummated: hold now my head, that*
" *I may have the pleaſure to ſit looking towards my little Oratory, where I*

" *uſed to pray; and whilſt I am ſitting may call upon my heavenly Father.*
" And thus ſitting on the floor of his little habitation, he ſung *Glory be to*
" *the Father, and to the Son, and to the Holy Ghoſt:* and when he had
" named the *Holy Ghoſt*, he breathed out his ſoul. All profeſſed they had
" never ſeen one die with ſuch great devotion and tranquillity: for as long
" as his ſoul was in his body, he ceaſed not, with hands expanded, to offer
" to God the *Gloria Patri, &c.* and other ſpiritual acts, with thankſgiving.
" I have many other things I could relate of him: and I have a thought
" of writing more amply the things I have ſeen and heard of him." So far this writer. St. *Bede* died *May* 26, being the Eve of the *Aſcenſion, anno* 735, in the ſixty-ſecond year of his age. He was buried in his own monaſtery. His bones were afterwards tranſlated to *Durham*, and depoſited near the uncorrupted body of St. *Cuthbert*; where they remained till his ſhrine was deſtroyed in the days of King *Henry* VIII. His name is recorded, *May* 27, in the *Roman* martyrology, in theſe words: *In England, the depoſition of Venerable Bede, Prieſt; moſt illuſtrious for ſanctity and learning.* He was formerly honoured, amongſt our anceſtors, by Churches dedicated in his name; and *William* of *Malmeſbury*, in the life of St. *Wulſtan*, informs us, that the firſt of the many Churches conſecrated by that Saint was in honour of St. *Bede.*

NOTHING can be added to the encomiums that have been given to this great man in all ſucceeding ages. *Alcuin* calls him (Ep. CII.) *Bleſſed Bede*; and (Ep. XLIX) the *moſt noble Maſter of our times.* St. *Boniface*, Apoſtle of *Germany*, or, as others will have it, St. *Lullus* his ſucceſſor, (Ep. CL.) calls him a *moſt ſagacious ſearcher of the Scriptures, who ſhone of late, as the Lamp of the Church, in the Houſe of God:* and (Ep. CXI.) he calls him *Bede of bleſſed memory.* The Council of *Aquiſgrane, anno* 838, calls him an *admirable Doctor. Rabanus Maurus, a venerable and admirable Prieſt.* Archbiſhop *Lanfrank*, (Ep. III. ad Alexand. II.) *the Doctor of the Engliſh. Turgot*, Biſhop of St. *Andrew's*, (Lib. I. Chap. 14.) *the Light of the Catholick Church. Hoveden*, (in Prolog.) *the moſt holy Doctor of the Engliſh. Malmeſbury*, (Lib. IV. de Pontif.) *the Maſter or Teacher of the Church.* Not to ſpeak of innumerable other teſtimonies of later writers; and thoſe not only of Catholicks, but of Proteſtants too. Amongſt whom

whom Biſhop *Bale*, (Cent. II. Chap. 1.) tells us, *that for his perfect ſkill both in the* Greek *and* Latin *tongue, he was eſteemed by many even ſuperior to* Gregory the Great: *that there is ſcarce any thing worthy of reading in all antiquity that is not found in his writings: that if he had flouriſhed in the days of* Hierome, Auguſtine, *or* Chryſoſtome, *he doubts not but he might have come in competition with them: that he publiſhed many books, full of all kinds of learning; and being ſpent with age, died in the hands of his Diſciples, making a moſt happy end.* Mr. *Cambden* calls him *our* Bede, *the ſingular Glory of* England, *who by his piety and erudition got the title of* Venerable: *who gave up himſelf, as he writes, to the meditation of the Scriptures; and wrote moſt learnedly, in the midſt of the moſt ſwelling waves of barbariſm, a great number of Volumes.* To paſs over many more of the like teſtimonies.

AMONGST the works of St. *Bede*, next to his performances upon the Scriptures, are eſteemed his five books of the Eccleſiaſtical Hiſtory of the *Engliſh* nation; which we have often occaſion to cite in theſe Lives of our *Britiſh* Saints. He publiſhed theſe *anno* 731, and dedicated them to the learned and religious King *Ceolwulph*, who reigned over the *Northern Engliſh*. This Prince, not long after the death of our Saint, that is, *anno* 737, reſigning his Kingdom to his nephew *Eadbercht*, became a Monk in the monaſtery of *Lindisfarne*: In which, as his example was followed by his ſucceſſor *Eadbercht*, (who, after having glorioufly reigned one and twenty years, more glorioufly for the love of God and his heavenly Kingdom, reſigning his Crown to his ſon *Oſwulph*, conſecrated the remainder of his life to God in a monaſtery): ſo did he follow the example of divers other *Engliſh* Kings, during the *Heptarchy*, who preferred the Goſpel-counſel of leaving all to follow Chriſt, before their earthly Kingdoms. Theſe were *Ethelred*, ſon of *Penda*, King of the *Mercians*: who after one and thirty years reign became a Monk at *Bardney*, *anno* 704: and his ſucceſſor *Coenred*, who went to *Rome*, and became a Monk there, *anno* 709: *Sigibert*, King of the *Eaſt Angles*; who enter'd into a monaſtery *anno* 638: *Sebba*, King of the *Eaſt Saxons*; who became a Monk about the year 670: *Offa*, King of the ſame province; who went to *Rome* with *Coenred*, *anno* 709; and there embraced a monaſtick life: *Ceadwal*, the victorious King of the *Weſt-Saxons*;

Saxons; who immediately, upon his Converſion, reſigned his Kingdom to his kinſman *Ina*; and went to *Rome*, *anno* 688, where he was baptiſed by Pope *Sergius*, and died whilſt he was in his white garments of Baptiſm: and, laſtly, the aforeſaid *Ina*; who, after a glorious reign, took his way alſo to *Rome*, and there ended his days in the happy ſervice of his Maker. Thus nine *Engliſh* Kings, in the ſpace of about one hundred years, exchanged their Crowns and Scepters for a private and religious life; conſecrating the remainder of the days of their mortality to the love and ſervice of the King of kings.

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ON the 28th of *May* the *Bollandiſts* give us two different lives of *Lanfrank*, Archbiſhop of *Canterbury*; who flouriſhed in the time of the Conqueror, and was predeceſſor and maſter to St. *Anſelm*. He was moſt certainly a man eminent in virtue and learning; and by divers authors is ranked amongſt the Saints. But I do not find he was ever in any place honoured with an office, or other mark of *publick veneration*.

ON the 29th of *May*, *Wilſon* in his *Engliſh* martyrology commemorates St. *Buriene*, a *Britiſh* or *Iriſh* Virgin, honoured of old in *Cornwall*, where there is ſtill a Town and Church that bears her name. To this Church King *Athelſtan* granted the privilege of a Sanctuary, *anno* 936. As to the particulars of the Acts of this Saint, I have not been able to recover them; no more than thoſe of St. *Columbe* Virgin, and of divers other Saints formerly honoured in that province.

JUNE.

JUNE.

June 1. St. *WISTAN*, Martyr.

From his Acts in *Capgrave*, *Ingulphus*, *William* of *Malmeſbury*, and other Hiſtorians.

WISTAN was ſon of *Wimund* the ſon of *Witlafe*, King of the *Mercians*. By the death of his father and grandfather he inherited the Kingdom, when he was as yet a boy in age, but adult in virtue and piety: which made him both acceptable to God, and the darling of his people. He left the adminiſtration of the State to his mother Queen *Elfleda*, and to the principal Noblemen; being not of years to govern by himſelf. Amongſt theſe Noblemen his kinſman *Brithfard* or *Berfert* was the chiefeſt: who being blinded by ambition, was wickedly bent, right or wrong, to procure himſelf the Kingdom: and as a ſtep towards it, made a propoſal of marriage to the Queen. She conſulted her ſon *Wiſtan* on this occaſion; who adviſed her rather to reſerve herſelf for a more noble and immortal Spouſe, who would ſettle upon her an eternal dowry in heaven. Adding withal, that ſhe could not lawfully marry *Brithfard*, by reaſon of the ſpiritual affinity contracted with him, as being his (*Wiſtan*'s) godfather. This determined the Queen to reject the propoſal, and to reſolve to remain ſingle: which ſo far incenſed *Brithfard* againſt *Wiſtan*, that he took a reſolution to be revenged out of hand. Whereupon he deceitfully invited the young Prince to a conference at a place, ſince called from his name *Wiſtanſtow*: where pretending to ſalute him with the kiſs of peace, privately drawing out his ſword, he gave him a mortal wound in the head; and ſet looſe his

his innocent ſoul from the priſon of the body, *June* 1, *anno* 849. The place where he ſuffered was for thirty nights following illuſtrated with a heavenly light: where, in proceſs of time, a Chappel was built in his honour. The Saint's body was carried to the royal monaſtery of *Rependon*, and there buried in the monument of his grandfather King *Witlafe*: from whence it was afterwards tranſlated to the Abbey of *Eveſham*; where he was honoured as a Saint and a Martyr till the time of King *Henry* VIII. *Walter*, the *Norman* of Abbot *Eveſham* in the days of the Conqueror doubting of *Wiſtan*'s ſanctity, put his relicks to a fiery trial, by caſting them into the flames: but was not a little terrified, when he found the fire did not touch them, nor even ſo much as ſully, or alter the colour of them.

June 3. St. *COEMGEN* or *KEIVIN*, Abbot.

THE name of St. *Coemgen* or *Keivin* is very illuſtrious amongſt the *Iriſh* Saints, and his veneration is very ancient in the Churches of *Ireland*: but his life publiſhed by the *Bollandiſts*, from an author of the twelfth century, is full of prodigies, and of ſmall authority. He was born in *Leinſter*, of pious parents, (*anno* 498, according to *Uſher*'s Chronology) and was baptiſed by the holy Prieſt St. *Cronan*. At that time St. *Petrock* having left *Britain*, had taken up his abode in thoſe parts of *Ireland*; and there applied himſelf to the ſtudy of the holy Scriptures. To him therefore St. *Coemgen* was committed by his parents, when he was as yet but ſeven years of age, to be inſtructed in letters and Chriſtian piety. After this happy and holy education under ſo great a maſter, he betook himſelf to a ſolitary life; and lived an Hermit till he was called out of his deſart to be the ſpiritual Father of many pious ſouls. In favour of theſe he founded the famous Abbey of *Gleandeloch*: which in his honour, in proceſs of time, grew up to be an Epiſcopal See; now united to the Archbiſhoprick of *Dublin*. Here he is ſaid to have lived to the age of one hundred and twenty,

twenty, illuſtrious for ſanctity and all kind of miracles: then having received for his laſt journey the ſacred viaticum of the Body of our Lord, he met death with joy, on the 3d day of *June*, *anno* 615.

THERE was another noted Saint of the name of *Coemgen*, who was Abbot of *Gleanuſſen* in the ſixth century. But of his life we know few particulars.

June 4. St. *PETROCK*, Abbot.

From his Life by *John* of *Tinmouth*, quoted by *Uſher*, p. 292.

ST. *Petrock* was a native of *Wales*, of royal extraction; but more noble for his virtues than his blood. For ſuch was his life from a child, and ſo cloſely did he imitate both the faith and works of St. *Peter*, that he ſeemed not without a divine preſage to have received a name derived from the name of that Apoſtle. So great was the Grace the divine Bounty had conferred on him, that he was admired and loved by all: for he was ever modeſt, humble, a chearful giver, fervent in charity, and aſſiduous in all the duties of Religion. Upon the death of his father, his people inſiſted on his ſucceeding in the Kingdom: but he was reſolved to chuſe the better part, and to give up an earthly for a heavenly Crown. In conſequence of this reſolution, he retired from the world; and with ſixty other companions embraced a monaſtick life in his native country. Where he remained for ſome years; and then paſſed over into *Ireland*, to improve himſelf there in the knowledge of the holy Scriptures, under ſome of thoſe excellent Maſters who flouriſhed in that Iſland. Here he became a great proficient in ſacred Letters, and in the ſcience of the Saints: and, as we have juſt now ſeen, had the happineſs to bring up in learning and piety the great St. *Coemgen*. *Leland* informs us, that St. *Petrock* ſpent twenty years in *Ireland*; and having there laid up a good ſtore of divine learning, returned to *Britain*, to impart the ſame to his countrymen. In order to this, he ſettled

himſelf in *Cornwall*; and there founded a college or monaſtery of the Apoſtolick Order, (as ſome call it) ſome miles off the *Severn* ſea, at a place then named *Loderic* and *Laffenac*; ſince from him called *Petrockſtow*, and by contraction *Padſtow*. Here he lived in great abſtinence, watching, and prayer, for many years; having the great St. *Samſon* for his neighbour; and amongſt his own Diſciples three men very eminent in virtue and learning, *viz.* *Credan*, *Medan*, and *Dachan*. My author adds, that he made a pilgrimage after this to *Rome*, and from thence to *Jeruſalem:* and that he ſpent ſeven years in the *Eaſt* in a ſolitary Iſland. At length returning into *Britain*, after having wrought many miracles, and given excellent Leſſons to his Diſciples, he exchanged his mortal life for a happy immortality, on the 4th of *June*, ſome time in the ſixth century; the year is uncertain. His body formerly repoſed in a Church dedicated in his name at *Bodmin*, which was for ſome time the ſeat of the Biſhops of *Cornwall:* where alſo King *Athelſtan* founded a monaſtery in his honour: which being deſtroyed by the *Danes*, *anno* 981, was repaired again after the Conqueſt, and given to Canon-Regulars.

Dugdale in his *Monaſticon*, from ancient Charters of Donations, Vol. I. p. 213, gives an account of St. *Petrock* and his monaſtery, that is not eaſy to be reconciled with the time in which this Saint flouriſhed, according to other hiſtorians: when he tells us, "St. *Petrock* profeſſed a monaſtick life, under "the Rule of St. *Bennet*, at *Bodmin*, then called *Boſmana*, that is, *the* "*manſion of the Monks:* in a valley where * St. *Guronus* led a ſolitary life "in a ſmall cottage; which he leaving, delivered to St. *Petrock:* and that "the Monks followed this Rule until the time of *Athelſtan*." If this be true, St. *Petrock* could not live in the ſixth century, in which the Rule of St. *Bennet* was not yet known in *Cornwall*. Poſſibly there might be two Saints of the name of *Petrock*. For *Heylin*, in his *Help to Engliſh Hiſtory*, p. 116. giving a liſt of the Biſhops of *Cornwall*, names in the firſt place St. *Petrock*; adding, that he lived about the year 850, which was three hundred years after the time of St. *Petrock* of *Padſtow*.

June

* This St. *Guronus* is probably the ſame as St. *Guier* or *Guerir*, to whom a Church was formerly dedicated in *Cornwall*, not far from *Padſtow*.

June 5. St. *BONIFACE*, Apoſtle of *Germany*, and his Companions, Martyrs.

From his Life by St. *Willibald*, and from his Epiſtles, &c.

ST. *Winfrid*, afterwards called *Boniface*, was born in the weſt of *England*, (ſome ſay at *Crediton* or *Kirton* in *Devonſhire*) *anno* 670. When he was as yet but five years old, he learnt to deſpiſe all things that are to have an end, and to be wonderfully affected to the love and ſervice of God. Hence, as often as any Prieſt or Clerick came to his father's houſe, he delighted to confer with them on heavenly things, and to enquire of them what he muſt do to ſecure his ſoul. His daily meditations on the great truths of eternity made ſuch an impreſſion on his mind, that he was earneſtly deſirous to quit the world and all its vanities, and to conſecrate himſelf to God in a religious profeſſion. This deſire, after ſome time, he diſcovered to his father; who ſought by all means to divert him from it: till being viſited with a ſudden ſickneſs, which brought him to death's door, he acknowledged in it the hand of God, correcting him for oppoſing the call he had given his ſon; and ſent him forthwith, being now thirteen years of age, to the monaſtery of *Eſcanceſter*, *(Exeter)* to be there educated under the holy Abbot *Wolphard*. Here he remained many years, obſerving with great perfection the whole diſcipline of a *regular* life, and inceſſantly meditating on the holy Scriptures. And then, for further improvement, with the conſent of the Abbot and Community, he betook himſelf to the monaſtery of * *Nutcell* or *Huntcell*, flouriſhing at that time in regular diſcipline: where he made ſuch extraordinary progreſs in ſacred learning and religious perfection, under the holy Abbot *Winbert*, as to be judged fit to be a Maſter and Teacher to others; and to be promoted, at the age of thirty, to the

* This monaſtery underwent the common fate with all the reſt in the time of the *Daniſh* devaſtations, and was never ſince reſtored; ſo that we know not at preſent the place where it ſtood.

holy order of Prieſthood. About the ſame time he was ſent by a Synod of the province of the *Weſt Saxons* to *Brithwald* Archbiſhop of *Canterbury*, to treat with him about certain eccleſiaſtical controverſies: ſo great was the opinion his Superiors already had of his capacity. And of this commiſſion he diſcharged himſelf to the great ſatisfaction both of the King (*Ina*) and of the Prelates.

AFTER ſome time, our Saint, being inflamed with the zeal of the glory of God, and of the ſalvation of ſouls, deſired, and with ſome difficulty obtained of his Abbot leave to go over to *Friſia*, to preach the Goſpel amongſt infidels. Here he found, upon ſome advantage which King *Radbod* had lately obtained over *Charles Martell*, (who under the name of Maire of the Palace governed the Kingdom of *France*) that the affairs of the Chriſtians were in a very bad poſture; the new planted Church of Chriſt being ſeverely perſecuted by that tyrant. This hindered him not from advancing as far as *Utrecht*, and there opening his commiſſion to the King; but with no ſucceſs. So that he returned again to *England*, to his monaſtery: where ſoon after, upon the death of *Winbert*, the brethren unanimouſly choſe him their Abbot. This promotion he utterly declined, as being called to labour in the converſion of infidels: and having procured by the intereſt of *Daniel* Biſhop of *Wincheſter*, that another ſhould be named Abbot in his place; he obtained commendatory letters from the ſame Prelate to the Pope (then *Gregory* the ſecond) that with his licenſe and Benediction he might go to preach the Faith of Chriſt to the *Germans*.

HE ſet out for *Rome anno* 719, and was there kindly received by the Pope: who approved of his call to preach to the infidels, and gave him his miſſion into *Germany*. Here his firſt labours were amongſt the *Thuringians*; partly in reducing the unbelievers to the Faith, and partly in bringing over ſuch as already believed, but led not lives agreeable to the Goſpel, (and eſpecially certain Prieſts whom he found there) from their diſorders and vices, to an orderly and regular converſation: in which God was pleaſed to bleſs his preaching with great ſucceſs. From hence upon the death of King *Radbod* he went to *Friſeland*; and there for three years, with great zeal and induſtry, preached the Faith of Chriſt, and converted a very great number from their ſuperſtitions and idolatry. St. *Willibrord* Biſhop of *Utrecht*, and Apoſtle of that

country,

country, being now very old, earneſtly deſired to reſign his Biſhoprick to him, and to ordain him his ſucceſſor; but the man of God would not accept of this dignity; but returned to his labours in *Germany*. Here he carried the Goſpel into the province of the *Heſſians*, and converted many thouſands of that people from their idols to the worſhip of the true and living God, through his Son Jeſus Chriſt. Upon this extraordinary ſucceſs Pope *Gregory* the ſecond ſent for him to *Rome*; and ordained him Biſhop, *anno* 723: changing his name of *Winfrid* into *Boniface*. And ſo ſent him back to his Apoſtolick labours, with commendatory letters to *Charles Martell*, Maire of the palace, and to the Biſhops, nobles, and people of *Germany*.

ST. *Boniface* at his return from *Rome*, laboured to perfect the work he had begun in *Heſſe*. He found here very many that either ſtill remained obſtinate in their infidelity, or that had caſt off the Faith to which they had been ſo lately converted; or defiled it, at leaſt, with a mixture of their old *Heatheniſh* ſuperſtitions. There was a tree of a prodigious ſize at a place called *Geiſmere*, which they called the tree of *Jupiter*, to which this people paid a ſuperſtitious worſhip. This tree the Saint undertook to cut down: upon which a multitude of the *Pagans* aſſembled together, determined to oppoſe his enterpriſe, and even to kill him as an enemy of their Gods. When behold, by divine power, the tree which he had begun to cut, was ſplit into four parts of itſelf; to the great aſtoniſhment of the *Pagans:* who thereupon renouncing their falſe Gods, embraced the Faith of Chriſt. From *Heſſe* he paſſed again into *Thuringe:* where, upon the death of ſome of their Princes, Chriſtianity, that had been ſo lately eſtabliſhed, had met with a great ſhock from their new maſters the *Saxons*. But the Saint by his labours and preaching brought that people back again to the way of Truth; and cut off from the Communion of the Church certain falſe Chriſtians, whoſe wickedneſs for a time had much obſtructed his pious endeavours. Here he built in honour of St. *Michael* the Archangel (who had appeared to him) the Church and monaſtery of *Ordorfe*; in which he placed a Congregation of religious brethren, who, after the manner of the Apoſtles, gained their livelihood by their daily labours. He alſo founded a Church and monaſtery at *Fridiſlar* dedicated to St. *Peter*; and another at *Hamenburg* in honour of St. *Michael*.

IN

AND now Pope *Gregory* the ſecond being dead, *Gregory* the third was choſen in his place: who being fully informed of the progreſs of the Goſpel in *Germany*, by the labours of St. *Boniface*, made him Archbiſhop of that country, and ſent him the Pall. In the mean time, the Saint finding a want of able workmen for ſo great a harveſt, ſent over to *England* for a ſupply: and received from thence divers excellent men, who jointly with him, and under his direction, glorioufly advanced the Kingdom of Chriſt. The chief of theſe were *Wigbert*, *Burchard*, *Lullus*, *&c.* all eminent for ſanctity. He alſo ſent for ſome ſacred Virgins from the famous monaſtery of *Winburn*, to train up his converts of the female ſex in religious diſcipline: which St. *Lioba*, St. *Tecla*, St. *Walburge*, *&c.* happily effected, to the great increaſe of the love and ſervice of Chriſt in that Infant-Church.

THE next labours of St. *Boniface* were in *Bavaria*; where by his preaching he greatly promoted the Chriſtian Faith. From hence he made a third journey to *Rome*: and at his return ſettled the Churches of *Bavaria* upon a ſolid bottom, not only by correcting abuſes and errors; but alſo by eſtabliſhing three new Biſhopricks, at *Saltzbourg*, *Friſingen* and *Ratiſbone*. All this was approved by the Pope: who ſignified by his letters that he could not ſufficiently give thanks to the divine Majeſty for the bleſſing he had given to the ſeed of his word, ſo happily ſown by his ſervant *Boniface*; who had already converted in *Germany* a hundred thouſand ſouls. After this, the Saint erected other new Biſhopricks: ordaining his Diſciple St. *Burchard* Biſhop of *Wurtzbourg* in *Franconia*; St. *Willibald* Biſhop of *Eichſtad*, and St. *Witta* Biſhop of *Buriburg* near *Paderborn* in *Weſtphalia*. And now Pope *Gregory* the third, and *Charles Martellus* Maire of the *French* Palace being dead; by the authority of Pope *Zachary*, and the aſſiſtance of the Princes *Carloman* and *Pipin* the ſons of *Martellus*, St. *Boniface* held divers Synods for eſtabliſhing Church diſcipline, and reforming abuſes, as well in *Germany*, as in *France*: over which alſo his juriſdiction was extended. In one of theſe Synods held at *Mentz*, *anno* 745, upon the deſpoſing of *Gervilio* Biſhop of that city, the Saint was made Archbiſhop of *Mentz*, and Primate of all *Germany*. From this Synod St. *Boniface* with his fellow-Biſhops, moſt or all of them of the *Engliſh* nation, wrote

a letter

a letter yet extant, to *Ethelbald* King of the *Mercians*, charitably admoniſhing him of the irregularities of his life: whilſt abſtaining from lawful marriage, he defiled himſelf with unlawful luſts; nor ſparing even Virgins conſecrated to God. In which, his bad example was followed by too many of the *Mercian* nobility, to the great diſhonour of God, and deſtruction of ſouls. Wherefore, they earneſtly exhorted him to repentance and amendment; leſt otherwiſe the juſtice of God might overtake him in his ſins; as it had done his predeceſſor King *Ceolred*, and *Oſred* King of the *Northumbers*, both hurried away by a violent death in the midſt of their ſins. What effect this letter had upon King *Ethelbald* we know not: only certain it is, that ſome years after he alſo came to an unhappy end.

THE following year St. *Boniface* founded the famous Abbey of *Fulda*. After which Prince *Carloman* retiring from the world to the monaſtery of *Mount Caſſin*, and *Pipin* his brother being unanimouſly choſen King of *France*, the Saint by the Pope's appoinment anointed and crowned him at *Soiſſons*. And now the time drawing near that was to put a happy period to St. *Boniface*'s labours, he undertook, *anno* 755, a holy expedition amongſt the *Friſons*; having firſt reſigned his Archbiſhoprick of *Mentz* into the hands of his Diſciple *Lullus*. In this expedition he was accompanied by St. *Eoban*, whom he ordained Biſhop, and other holy men; with whom he paſſed through ſeveral territories of the *Friſons*, converting and baptizing many thouſands. At length coming to the river *Bortna* in the confines of *Eaſt Friſeland*, he there pitched his tent, deſigning to give Confirmation in that place to a great number of his late converts. But on the day deſigned for the adminiſtring of that Sacrament, a multitude of the *Barbarians*, inſtead of coming to receive the Holy Ghoſt, came thither armed with divers weapons in order to deſtroy the Saint and his companions. The ſervants that were with him would have fought in his defence: but he by the example of his maſter would not permit them: declaring that this was to him the long wiſhed for day which was to bring him to the eternal joys of his Lord; and encouraging all his companions to reſolution and conſtancy in their ſufferings. Thus he met with a temporal death, *June* the 5th, which was to him and his the gate of everlaſting life. There ſuffered with him *Eoban* Biſhop, *Wintrung*, *Walter* and *Adelhere* Prieſts; *Hamund*, *Strichald*

chald and *Boſa* Deacons; *Waccar*, *Gunderhar*, *Williker*, and *Hadulph*, Monks; beſides ſome others of the laity, in all about fifty. The murtherers fell out amongſt themſelves about the booty which they expected to find in the boxes and coffers of the ſlain; and many of them were killed in the quarrel. They that remained, inſtead of the treaſures they looked for, found nothing but books and relicks. However, they did not eſcape ſo, but received quickly after from the Chriſtians of the neighbouring provinces the juſt reward of their crime. St. *Boniface*'s body was carried to *Utrecht*; from whence it was tranſlated to *Mentz*, and from thence to *Fulda*. The *Bollandiſts* have publiſhed under the title of *Analecta Bonifaciana*, an account of innumerable miracles wrought by the relicks and interceſſion of St. *Boniface*, down to theſe our days. The Saint has alſo left behind him, beſides his Epiſtles, many very godly ſermons, publiſhed by *Dom. Martene, in his collection of ancient writers.* Tom. IX.

June 6. St. *GUDWAL*, Biſhop.

From an ancient Author publiſhed by the *Bollandiſts*.

GUDWAL was born in *Great-Britain* of noble parentage. He ſeemed to be ſent to the *Britons* as a child of peace; for at the time of his birth, that people, which had long laboured under the ſcourges of wars, famines and plagues, began to recover peace and plenty. As he grew up, the Grace of God appeared to grow up in him: inſomuch that when he came to the proper age, being already abundantly qualified both by wiſdom and ſacred learning, he was judged worthy to be ordained Deacon, and afterwards *Prieſt*; to the great benefit of many ſouls, to whom he imparted both heavenly light and heat; ſhining forth like the Sun in the firmament of God's Church. At length he was advanced alſo to the dignity of a Biſhop, in ſome part of *Wales:* and there for ſome time edified his whole Dioceſe by the ſanctity of his life and converſation, joined to ſo great a diſ-

a diſintereſtedneſs, liberality and charity, as even to give up to his Church and to pious uſes, his whole patrimony, which had deſcended to him by inheritance. After ſome years, finding the Paſtoral charge engaged him too much in the care of worldly affairs, and hindered him from giving himſelf up as much as he deſired to divine contemplation, he reſigned his Biſhoprick, ſubſtituting a proper Prelate in his place; and retired to a monaſtery, where he ſerved our Lord, in great auſterity of life, in much watching, faſting and prayer. Till being deſirous of ſtill greater ſolitude, he departed from this monaſtery to a little rocky Iſland near the Sea coaſt, where for ſome time he applied himſelf unmoleſted to heavenly meditations. At length he was found out in his Cave in the Rock, and many Religious reſorted to him: ſo that he is ſaid to have had there above a hundred and eighty Monks under his conduct. For whom, ſays my author, he miraculouſly obtained freſh water in their want: and enlarged miraculouſly the bounds of that narrow Iſland by commanding in God's name the tide not to come beyond the lines which he marked in the ſands. From this Iſland, the Saint afterwards ſailed with all his company to another part of *Britain* (the province of the * *Danmonians*): where having obtained a ſpot of land fit for his purpoſe, he built a monaſtery (on the borders of *Cornwal*) in which he led with his brethren a moſt heavenly life: and was favoured according to the writers of his acts, in *Capgrave*, *Surius* and *Pappebrochius* with divine viſions and wonderful miracles; ſo as even to give ſpeech to one that had been dumb from his birth, and to raiſe a dead man to life. At length he joyfully gave up his ſoul to reſt, (on the 6th of *June*) and his body was buried, not without miracles, in the Iſle of *Plet* or *Plecit*, the ſame where he had lived a ſolitary life in the Rock. From hence, when *Britain* was laid waſte by barbarous infidels, and a great number of its inhabitants was diſperſed into foreign countries, the Saint's body was carried over into *France*; and at length tranſlated to the famous Abbey of *Blandin* or St. *Peter*'s at *Gand*, (*anno* 959) where it is ſtill kept with great veneration, and has been illuſtrated with divers miracles.

* *Devonſhire* and *Cornwal*.

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ON the 6th of *June* the Church of *Scotland* honoured of old St. *Colm* or *Colmoc*, a holy Biſhop, ſaid to have been Apoſtle of the Iſles of *Orkney*, and to have flouriſhed in learning and ſanctity under King *Kenneth* III. about the year 1000. His Acts are not extant; but the great veneration the *Scots* have had for his ſanctity, is evident from the ancient breviary of *Aberdeen*, and from divers Churches dedicated in his name.

June 7. St. *ROBERT*, Abbot of *New-Minſter*.

From his Life in *Capgrave*, out of *John* of *Tinmouth*.

ST. *Robert* was born in *Yorkſhire*. From his childhood he ſhunned the levities of children, and applied himſelf diligently to learning, in which he made ſuch progreſs as to be advanced to the Rectorſhip of a country pariſh. This benefice after ſome time he reſigned, and took the habit of a *Benedictine* Monk in the monaſtery of *Whitby*. About this time the *Ciſtertian* Reform began to be received in the north of *England*; where *Richard*, Prior of St. *Mary*'s in *York*, with twelve companions, had lately eſtabliſhed the famous monaſtery of *Fountains*, in a deſart place allotted him by Archbiſhop *Thurſtin*; following in all things the life and manners of the Monks of *Ciſtertium*. "No one of them, ſays my author, did eat "his bread idly, nor yielded to reſt till fatigued with labour; they came "hungry to their table, and wearied to their bed; they never were full; "yet without ſadneſs or murmuring; yea, with all chearfulneſs, they ever "bleſſed the Lord." To this holy Congregation the man of God *Robert*, with the leave of his Abbot, joined himſelf at the very firſt, and with them for five years exerciſed himſelf in all virtues; being indefatigable in labour, aſſiduous in reading and meditation, devout in prayer, prudent in counſel, and edifying in diſcourſe: till, in the year 1137, *Ranulphus de Merlay*, a Nobleman,

Nobleman, coming to viſit the monaſtery of *Fountains*, was ſo touched with the heavenly life and converſation of the Brethren there, that he deſired to have ſome of their number eſtabliſhed upon his eſtate; offering them a place proper for that purpoſe. [See *Dugdale*'s *Monaſticon*, Vol. I. p. 743. *Ex M. S. de Orig. Monaſt. de Fontib.*] On this occaſion no one was thought ſo proper as our Saint to head this new colony, (the firſt that was ſent out from *Fountains*) which he ſettled at *New-Minſter*, near *Morpeth* in *Northumberland*; which under his conduct grew up to a great and holy Congregation, and became the parent of divers others.

AMONGST the virtues of St. *Robert*, my author takes particular notice of his great temperance and abſtinence. He never roſe from table with a full ſtomach; and in *Lent* he uſually faſted on bread and water. By this means his appetite was ſo mortified, that when *Eaſter* came he had no reliſh for the uſual food of the Community. On this occaſion, the Brother that ſerved at table aſked him, *Why he did not eat? I believe*, ſaid the Abbot, *I could eat, if I had it, a little oat bread ſpread with butter.* Which was no ſooner brought, but he was touched with a deep ſenſe of compunction for having, as he thought, yielded too much to the ſenſual appetite, in craving that food: and therefore he would not taſte of it, but ſent it out to be given to the poor at the gate. God was pleaſed to teſtify how agreeable this mortification of his ſervant was to him; for the perſon that received it at the door, who appeared to be a beautiful youth, ſuddenly vaniſhed away: ſo that all people concluded it was an Angel. But St. *Robert*'s abſtinence was not more remarkable than his prayer, which was in a manner continual: for beſides the divine Office, and other devotions of the Community, he daily ſung to our Lord all the hundred and fifty *Pſalms*. One day, as he was with more than ordinary devotion pouring forth his ſoul before the Lord in prayer, begging with many tears that his divine Majeſty would be pleaſed to accept of his, and his Brethrens ſmall ſervices, and write down their names in heaven; he heard a voice from heaven, aſſuring him, that his requeſt was admitted, and that all his Brethren's names were regiſter'd in the Book of Life, except two, whoſe hearts were tied to the earth, by their affections to earthly things, which they had never heartily forſook. Who theſe two

were appeared not long after, when a couple of Lay-brothers, forſaking the monaſtery, returned to the world, and there came to an unhappy end.

GOD was pleaſed alſo to favour our Saint on divers occaſions with viſions, and with the gift of miracles. He gave ſpeech to two that were dumb, ſight to one that was blind, reſtored his ſenſes to one that was mad, healed two paralyticks, and many others ill of divers diſeaſes. Amongſt his ſpiritual cures, he reclaimed a worldly Lady from the pomps and pleaſures of the world, to a ſolitary and penitential life; whom he often viſited, to ſtrengthen her by his holy exhortations in her good reſolutions, and to advance her in a ſpiritual life. Some, that had more zeal than knowledge, took offence at theſe viſits, and accuſed the Saint on that occaſion to their common Father St. *Bernard*. St. *Robert* went over in perſon to this Saint: who knowing by divine revelation his name and merit, taking him aſide, ſaid to him, *Brother* Robert, *all thoſe things are falſe which a ſiniſter ſuſpicion has ſought to lay to thy charge*. And withal, as a token of extraordinary friendſhip, he gave him his own girdle; which was afterwards, by the merits of theſe two Saints, the inſtrument of divers miraculous cures.

ST. *Robert* oftentimes viſited St. *Godrick* in his hermitage of *Finchal*, and was for ſome time his ſpiritual director. Theſe two Saints paſſed whole days and nights in ſpiritual conferences, and heavenly entertainments. And when St. *Robert* exchanged this mortal life for a happy immortality, St. *Godrick*, who was then at a great diſtance in his own cell, ſaw his ſoul, in the ſhape of a globe of fire, carried up by Angels into the heavenly Paradiſe, in ſpite of a troop of infernal ſpirits that ſought to obſtruct his way. He alſo ſaw at the ſame time a holy woman of *Haſtings* in *Suſſex*, (who died at the ſame hour) whoſe name was *Editha*, take the ſame happy road. St. *Robert* died on the 7th of *June*, (*anno* 1159) on which day his name ſtands recorded in the *Roman* martyrology; and he was buried in his own monaſtery of *New-Minſter*; where his tomb was illuſtrious for miracles.

I FIND another St. *Robert*, mentioned alſo by our hiſtorians, who was an Hermit at *Knaresborough* in *Yorkſhire* in the thirteenth century; and illuſtrious for many miracles.

June

June 8. St. *WILLIAM*, Archbiſhop.

From his Acts in *Capgrave*, *Harpsfield*, &c.

ST. *William* was of moſt noble parentage, being ſon of Earl *Herbert* by *Emma*, ſiſter to King *Stephen*: but the luſtre of his virtues far exceeded that of his birth. Theſe virtues, which as he grew up became more and more conſpicuous in him, recommended him to an Eccleſiaſtical Preferment in the Church of *York*, of which he was made *Treaſurer* under Archbiſhop *Thurſtin*: whilſt he, who thought no *Treaſure* ſo valuable as that which is laid up in heaven by works of mercy to the poor, was ever ſollicitous to convey his wealth into their hands, to be tranſlated to the heavenly ſtores. Upon the death of the good Archbiſhop *Thurſtin*, at the deſire both of the Clergy and People, to whom *William* was moſt dear, by reaſon of his meekneſs, piety, and charity, the majority of the Canons elected him to fill up that vacancy: but *Oſbert* the Archdeacon, a turbulent and factious man, oppoſed the choice; and by various cavils and calumnies, at the Court of *Rome*, obſtructed the confirmation of it for five years: till at length he obtained of *Eugenius* III. (who had been a *Ciſtertian* Monk) that *Henry Murdach*, a Monk of that Order, of the Abbey of *Fountains*, ſhould be promoted to the Archiepiſcopal See; to the great offence of the people of *York*, who were wonderfully affected to St. *William*. Though otherwiſe *Henry* was very worthy of that dignity, as being a moſt zealous preacher, and holy liver.

William patiently endured this repulſe, and quietly withdrew to his uncle *Henry*, Biſhop of *Wincheſter*; with whom he remained for ſeven years, leading a retired and mortified life, in much faſting, watching, and prayer. " The man of God, ſays my author, abhorring the pomps of the world, " and affecting ſolitude, dwelt in a certain manſion of the Biſhop: em- " ploying his time in bewailing his ſins, and extinguiſhing, by a plenty of " penitential tears, the avenging flames of divine Juſtice. He lived in

" great

" great ſilence; his behaviour was full of calmneſs and tranquillity: no vain " words or ſuperfluous diſcourſe interrupted his attention to divine contem- " plation: he had ever before his eyes the memory of heaven and hell, and " of the ſtrict account to be given at the great Aſſizes: he reſtrained his ap- " petite within the bounds of neceſſity, and allowed nothing to ſenſuality: " and if ſometimes the dignity or quality of the perſons obliged him to ad- " mit of viſits, his converſation and very countenance was ſo graceful and " amiable, as to appear to have more of the Angel than of the man."

AFTER this ſeven years ſpiritual exerciſe, the Saint underſtood by divine revelation, that Pope *Eugenius* and Archbiſhop *Henry* were both dead, and *Anaſtaſius* IV. who had always been his friend, was choſen Pope. Upon which, the Canons of *York* having once more elected him their Archbiſhop, he went to *Rome*, and there received both his Conſecration and his Pall from the hands of the new Pope. In his return homeward, he was viſited at *Canterbury* by *Roger*, the Archdeacon of that Church: after whoſe departure he ſaid to thoſe that were about him, *That is the man who will be my ſucceſſor*. By which it appears, that amongſt other admirable gifts with which God honoured him both alive and dead, he was alſo endowed with the ſpirit of prophecy. Our hiſtorians remark, as a viſible miracle, what happen'd in his way to *York*; when an incredible multitude of men, women, and children, crowding to ſee and welcome him, had broke down with their weight the wooden bridge over the river; and numbers of all ages, eſpecially children, had fallen into the ſtream, with evident danger of their lives: on which occaſion the man of God, who was within ſight, earneſtly imploring with tears the divine Mercy, and making the Sign of the Croſs over them, they all eſcaped without hurt, to the great aſtoniſhment of the ſpectators. Some time after, the holy Archbiſhop being viſited with ſickneſs, paid the common debt to nature; and being full of good works departed to our Lord, *June* the 8th, *anno* 1154. Innumerable and moſt illuſtrious miracles were wrought at his tomb, in teſtimony of his ſanctity; eſpecially by a certain oil, ſovereign for all diſeaſes, which diſtilled from his relicks. Amongſt other wonders, the author of his life particularly takes notice of his giving ſight to a girl born blind; of his curing three lame, one deaf, one paralytick, one ill of the dropſy, one of the leproſy; and of his raiſing

one

one dead to life. His bones were ſolemnly tranſlated, and enſhrined, *anno* 1284. The anniverſary of which tranſlation, and of the miracles which then happened was ſolemized in the Church of *York*, on the 9th of *January*.

June 9. St. *COLUMBA* or *COLUM-KILLE*, Abbot, Apoſtle of the *Picts*.

From St. *Bede*, Lib. III. Chap. 4. and his Life by St. *Adamnan*, and *Commineus*, both Abbots of *Hy*.

ST. *Colm* or *Columba*, who from the number of the cells or monaſteries founded by him is called *Colum-kill*,* was born at a place called *Gartan* in the county of *Tyrconnel* in *Ireland*, *anno* 521. His father was *Feidlimyd* the ſon of *Fergus*, of the race of *Neil*, his mother was *Aithne* the daughter of *Mac-nave*; both of moſt noble extraction. He was baptized by a holy Prieſt called *Cruthnechan*; from whom alſo he received his firſt inſtructions in Chriſtian piety, which took an early poſſeſſion of his heart. From his youth, he dedicated himſelf wholly to the love of God; earneſtly begging three things of his divine Majeſty, which were afterwards plentifully beſtowed upon him: *viz.* 1. *Purity* of ſoul and body; 2. The heavenly light of *true Wiſdom*; and 3. A *diſengagement* from the cares of the world, that he might *repoſe* in God. When he was come to man's eſtate he put himſelf under the diſcipline of the holy Biſhop St. *Finian*, in his celebrated ſchool of *Cluain-irard*, to learn from this great maſter the ſecrets of the divine Scriptures. This bleſſed Prelate quickly underſtood the merit of his Diſciple, as well by ſeeing in ſpirit an Angel attending him,

* The birth of St. *Columba*, according to the writers of his acts, was long before foretold by that holy *Britiſh* Prelate St. *Mocteus* firſt Biſhop of *Louth*, one of the moſt eminent among the Diſciples of St. *Patrick*.

him, as by experiencing in him the Gift of miracles; when by his bleſſing water was changed into wine, at a time that it was wanting for the ſacred myſteries.

IT appears from his acts, that our Saint, though very young, was already Deacon at the time of this miracle; which he out of humility wholly attributed to the merits of his maſter St. *Finian*. His great advancement in virtue, recommended him ſometime after to the *prieſtly* dignity, to which he was promoted, *anno* 546. From that time he began himſelf to open ſchools of ſacred learning and Chriſtian piety, in which he had many excellent Diſciples. The chief of the monaſteries he founded in *Ireland* was that of *Dair-magh* (now *Durrogh*) or *the field of oaks*, in the province of *Meath*; which was the parent of divers others: beſides which he eſtabliſhed that of *Doire* or *Derry* in *Ulſter*, that of *Surd* in *Leinſter*, *&c.* All theſe followed a rule compoſed by our Saint (yet extant ſays *Uſher*, in the ancient *Iriſh*) which he afterwards gave to the monaſtery of *Hy* or *Iona*, (the chief of his order) and to the reſt of the monaſteries, he and his Diſciples founded in *Britain*; which with thoſe that lived under his rule in *Ireland* were no fewer than one hundred. So great was the multitude of holy ſouls that withdrew themſelves from the infection of the world, to embrace the ſweet yoke of religious diſcipline under ſo excellent a maſter; whoſe whole life from his childhood was a perfect model of piety and ſanctity.

"FROM a child, ſays St. *Adamnan* in his Preface to the life of this Saint, "he was given to Chriſtian diſcipline, and to the ſtudies of wiſdom; and "by the gift of God preſerved the integrity of his body, and the purity of "his ſoul in ſuch manner, that whilſt he was living upon earth, his whole "comportment ſpoke him a child of Heaven. He was angelical in his "countenance, agreeable in his words, holy in his actions, excellent in "wit, wiſe in giving counſel, *&c.* He ſuffered no ſpace of time, not "even one hour to paſs, in which he was not employed either in prayer, "or in reading, or in writing, or in ſome work: and ſuch was his occupa-"tion day and night, in faſting and watching, with unwearied labour, "without intermiſſion; that the weight of every particular work of his "ſeemed to exceed the ſtrength of the power of man. In the mean time

"he

" he was beloved by all, and always ſhewed by a countenance pioufly chear-
" ful, the interior joy which the Holy Ghoſt communicated to his heart."
So far St. *Adamnan*, who afterwards in three books relates the wonders God was pleaſed to work in favour of this Saint: the gift of propheſy, with which he was endowed from his youth, and by which upon innumerable occaſions he foretold things to come, and related things that paſs'd at a great diſtance: the grace of healing all diſeaſes; a wonderful power over the inſenſible elements, and the very devils; frequent viſions of the ſtate of ſouls departed, and of Angelical Spirits; heavenly lights ſeveral times ſeen by the Brethren, both by night and by day, in the place where he was, *&c.* The particulars of all which this holy author relates, from the teſtimonies of the Diſciples of the Saint.

S T. *Columba*, after having for many years glorified his Maker in *Ireland*, his native country, was deſtined by divine providence to carry the light of the Goſpel to the unbelievers, that ſtill remained in the northern parts of *Britain*, to gain them alſo over to the Kingdom of Chriſt. In order to this he ſailed into *Britain*, accompanied with twelve other Apoſtolical men of the number of his Diſciples, *anno* 563; or, as St. *Bede* ſays, *anno* 565; who thus writes of this expedition, Lib. III. Chap 4. " In the year 565,
" there came from *Ireland* into *Britain*, a Prieſt and Abbot, illuſtrious for
" the habit, and the life of a Monk, whoſe name was *Columb*, to preach
" the word of God to the provinces of the northern *Picts*, *&c.* At
" which time, *Bridius* the ſon of *Meilochon*, a moſt powerful King, reigned
" over the *Picts*; and was then in the 9th year of his reign. He [St. *Columb*]
" converted that nation to the Faith of Chriſt by his preaching and his
" virtues. Whereupon he alſo received of them the Iſland of * *Hy* or *Iona*
" [now *Y-Colm-kille*] for the poſſeſſion of a monaſtery. For it is not large,
" but only of about five families, according to the way of the *Engliſh* com-
" putation; which ſame his ſucceſſors hold to this day." So far St. *Bede*. By whoſe account it ſeems this famous monaſtery had but a ſmall income, to ſupport a numerous Congregation, at the very time it flouriſhed the moſt: and indeed, conſidering their coarſe habit and ſpare diet, which it

* One of the *Hebrides*, or weſtern Iſlands; in which were formerly the monuments of divers *Scottiſh*, *Iriſh*, and *Norwegian* Kings.

was eaſy for them to purchaſe by their daily manual labours, a little was ſufficient. But if St. *Columb*'s Diſciples were poor in worldly poſſeſſions, St. *Bede* aſſures us they were rich in ſpiritual goods; when in the ſame Chapter he thus writes: "Of his [St. *Columb*'s] life and words ſome writings are "ſaid to be kept by his Diſciples: but whatſoever he was himſelf, this we "know for certain of him, that he left behind him ſucceſſors renowned "for much continency, (or abſtinence) for divine love, and for regular diſ"cipline." So he. Of which number were thoſe holy Prelates *Aidan*, *Finan*, and *Colman*; to whoſe labours the *Northern Engliſh* are in a great meaſure indebted for their Chriſtianity: and of whoſe wonderful diſintereſtedneſs and contempt of this world, we ſhall have occaſion to ſpeak on their proper days.

THE chief coadjutors of St. *Columb*, in his Apoſtolick labours amongſt the *Picts*, were thoſe twelve holy men whom he brought over with him out of *Ireland*; whoſe names *Uſher* gives us out of a *Cottonian* manuſcript, (p. 363) *viz.* *Baithene* aliàs *Comin*, (afterwards ſucceſſor of the Saint in the adminiſtration of the Abbey of *Hy*) and *Cobthac* his brother; *Ernaan*, (or *Ethernan*) uncle to the Saint; *Diermit*, his individual companion and miniſter; *Rus* and *Fethne*, the ſons of *Rodain*; *Scandal* the ſon of *Breſail*, *Lugaid*, *Eochoid*, (or *Eoglodius*) *Mocuſir*, *Carnaan*, and *Grillan*: moſt if not all of them, honoured of old amongſt the Saints. With the aſſiſtance of theſe, our Saint brought over both the King and people of the *Picts* to the Faith of Chriſt; not without divine miracles: of which we ſhall ſet down only two inſtances out of St. *Adamnan*. The one was, at his firſt going to King *Bridius*; when this Prince having order'd the gates of his caſtle to be ſhut againſt him, the Saint imprinted on them the ſign of the Croſs; at which the doors and bolts flew back, and let in him with his companions: whereupon the King, much aſtoniſh'd, received the man of God with due reſpect, and ever after honoured and loved him. The other was, when having converted a whole family from their infidelity, and one of the ſons dying within a few days, the Pagan Prieſts took occaſion from thence to inſult over the Chriſtians; he returned to the houſe, and with many prayers and tears begged of the Lord of Life to reſtore the child: then riſing up, commanded the deceaſed, in the Name of the Lord Jeſus Chriſt,

Chriſt, to ariſe and ſtand on his feet: at which the child immediately opened his eyes, and aroſe from the dead; to the great glory of Chriſt, and of his Faith; and to the confuſion of his adverſaries.

FROM his Apoſtolick labours the Saint frequently retired to his ſolitude of *Hy*, in which he ſeems to have ſpent the latter part of his life; yet ſo as from time to time to viſit his converts amongſt the *Picts*. After he had employed thirty years in *Britain*, he was obſerved one day by two of his Diſciples to lift up his eyes to heaven, with extraordinary demonſtrations of chearfulneſs and joy; and then on a ſudden to be exceedingly melancholy. They aſked him the meaning of it; which, on their promiſe of keeping it ſecret, he at length diſcover'd to them: telling them, that for a long time he had begged of his Lord to releaſe him from his baniſhment at the end of the thirtieth year of his peregrination in *Britain*; and was in hopes that day, upon the ſight of ſome Angels coming from heaven towards him, his prayer had been heard, and that they were coming to take him hence to his eternal home; which was the cauſe of his great joy: but that this joy was changed into ſorrow, (which he expreſſed by many tears) when he underſtood he was not to die ſo ſoon; but to remain four years longer in this Exile; this being granted by the Almighty to the prayers of the *Scottiſh* and *Pictiſh* Churches. He added, that at the end of thoſe four years he ſhould ſuddenly die without any foregoing ſickneſs. When this time drew near, going out one day in *May* to viſit the Brethren at their work in the weſtern part of the Iſland, he told them it had been his deſire the foregoing *Eaſter* to have gone to Chriſt, but the time was put off a little while for their comfort. Then turning towards the Eaſt, he gave his bleſſing to the Iſland and its inhabitants; which from that time was never moleſted with venomous creatures. On the *Sunday* following, in the time of Maſs, he appeared very joyful; for which being aſked the reaſon, he anſwer'd, *He had ſeen an Angel who was come from the Lord, to call for a* depoſitum *which belonged to him*; meaning by that *depoſitum* his own ſoul; tho' this the Brethren at that time did not underſtand. On the *Saturday* enſuing, he told his Diſciple *Diermit* in ſecret, *This day is called in Scripture the* Sabbath, *that is*, the Day of Reſt; *and this will be truly to me a day of* Reſt, *which will put an end to all the labours of this miſerable life: for in the middle of the*

following night my Lord Jeſus will call me hence to the eternal Sabbath, as he has been pleaſed to reveal to me. In the evening he aſſiſted at the Office in Church as uſual; and from Church went to his cell, where his bed was the bare floor, and a ſtone his pillow. Here he gave his laſt inſtructions to his children, *viz.* that they ſhould ever cultivate a mutual and unfeigned charity and peace with one another, and follow cloſe the examples of the holy Fathers: if they did this, God would always be with them, and provide for them both temporally and ſpiritually; and that he ſhould not ceaſe to pray for them. When the ſignal was given for the Midnight-office, he was the firſt in the Church, and there knelt down near the Altar. *Diermit* his aſſiſtant following a little after, perceived at a diſtance the place where the Saint was, encompaſſed with a heavenly light; which was alſo ſeen by others of the Brethren, but diſappeared when they came into the Church. Here the man of God was found lying before the Altar, juſt at the point of death; which he met with a countenance wonderfully chearful: and having received for his *viaticum* the ſacred Body of Chriſt, and with the help of *Diermit* elevated his hand to give his laſt bleſſing to his children, he fell aſleep in our Lord, in the ſeventy-ſeventh year of his age, the night betwixt the 9th and 10th of *June, anno* 597. His ſoul was ſeen that night by St. *Lugadius*, living then in *Ireland*, in his monaſtery of * *Cluain-Fincboil*, carried up to heaven in great glory, attended by innumerable Angels, and a celeſtial melody. His body was buried in his monaſtery of *Hy*, where it remained for ſome ages, till, as the *Iriſh* affirm, it was tranſlated to *Down* in *Ulſter*, and there depoſited in the ſame vault with the relicks of St. *Patrick* and St. *Brigide*. His name (which occurs this day in the *Roman* martyrology) has been very illuſtrious of old in the Church of God, eſpecially in *Scotland* and *Ireland*; where he was honoured till the change of Religion as a principal Patron.

On the ſame day, *viz.* the 9th of *June*, but four years later, St. *Baithen* aliàs *Comin*, Kinſman and Diſciple of St. *Columba*, and Abbot of *Hy* after him, departed to our Lord; who as he was in life a cloſe imitator of the virtues

* *Cluain-Fincboil*, or *Cluain-Finnchuill*, was a monaſtery in *Ulſter*; where *Lugadius* or *Lugidius*, ſon of *Tailchan*, and brother of St. *Munnu*, was at that time Abbot. *Colgan* commemorates this Saint on the 2d of *March*; but gives not his Acts, which I believe are no where now extant.

virtues of his predeceſſor, ſo was thought worthy to be called to our Lord on the ſame day, and with him to be honoured amongſt the Saints. His Acts are publiſhed by the *Bollandiſts*. According to which, he was from a child educated by St. *Columba*; and under his holy diſcipline learnt to wage a perpetual war with idleneſs; ſo as to be always either reading or praying, or ſerving his neighbour. His prayer was ſo continual, that even when he was travelling, or working, or eating, or converſing with any one, he would ſtill be calling on God. He was a moſt perfect pattern of all virtues, eſpecially of devotion and humility: was favoured with the gift of prophecy, and of miracles; healed the ſick, caſt out devils, and by the efficacy of his prayers converted ſometimes even the moſt harden'd ſinners. He was endowed with an incomparable wiſdom, and knowledge of the holy Scriptures, and of divine Myſteries: and to his laſt hour, notwithſtanding the violent pains he ſuffered, deſiſted not from his uſual employments of writing, praying, and teaching. He departed to our Lord, *anno* 661.

ON the ſame day is honoured at *Bobbio* in *Italy*, St. *Cumian*, a *Scottiſh* or *Iriſh* Biſhop; who, as we learn from the Chronicles of *Bobbio*, and *Ughellus*, T. IV. *Italiæ Sacræ*, being inflamed with the love of God, left his Biſhoprick and native country, and going into *Italy* embraced a ſtrict monaſtick life, at the age of ſeventy-five, in the monaſtery of St. *Columbanus* at *Bobbio*; where for twenty years he was a cloſe obſerver of all regular diſcipline, and a model of meekneſs, prudence, piety, and charity, till his dying day, which was in the ninety-ſixth year of his age, in the time of *Luitprand*, King of the *Lombards*, [who reigned from the year 712 to 744] who alſo erected a monument in his honour.

June 10. St. *MARGARET*, Queen of *Scots*.

From her Life by her Confeſſor *Theodorick*, a Monk of *Durham*; with which agrees that publiſhed by *Surius* from St. *Aelred* of *Rieval*, and that in *Capgrave*.

ST. *Margaret* was of the blood-royal of *England*, being grand-daughter to King *Edmund* II. ſurnamed *Ironſide*. After the death of this Prince, his two ſons *Edmund* and *Edward* were ſent away by King *Canutus* the *Dane* into *Swedeland*, with a deſign, as ſome authors affirm, that they ſhould be there privately diſpatched. But the King of *Sweden* abhorring this barbarity, ſent them for their greater ſecurity to *Solomon*, King of *Hungary*: where *Edmund* dying without Iſſue, *Edward* married *Agatha*, daughter or niece of the Emperor *Conrade*; by whom he had one ſon, *viz. Edgar*, ſurnamed *Ætheling*; and two daughters, St. *Margaret*, and her ſiſter *Chriſtina*. *Margaret*, when very young, learnt to deſpiſe worldly vanities, and to walk in the paths of virtue and truth. She took pleaſure in ſeating herſelf with *Mary* at the feet of our Lord, to learn of him the heavenly art of divine Love; which flowed into her ſoul by the means of recollection and ſpiritual reading, in which ſhe much delighted. When ſhe was come to woman's eſtate, ſailing from *England*, (to which her family had been invited by her uncle St. *Edward the Confeſſor*) ſhe was by divine Providence drove upon the coaſt of *Scotland*: where *Malcolm* III. at that time King of the *Scots*, being taken with her extraordinary endowments both of mind and body, deſired to have her in marriage: to which ſhe conſented, more in compliance to the will of her mother and her friends, than by her own inclination. She was married, *anno* 1070, at *Dumfermlin*, (fifteen miles from *Edinburgh*) where ſhe afterwards erected a noble Church in honour of the Bleſſed Trinity; not to ſpeak of other Churches, which ſhe either built or repaired in divers places, and furniſhed with Croſſes, adorned with gold and ſilver, and other precious ornaments.

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THIS bleſſed Queen, though obliged by her ſtation to live in the world, was nevertheleſs free from the love of the world, and of the things of the world: ſhe made ſuch uſe of her temporal ſtore as to ſet no part of her affection on it; was no ways pufft up with her royalty; and choſe a life of mortification preferably to a life of pleaſure. "Although, ſays the author "of her life in *Capgrave*, ſhe was forced to do the things of the world, "ſhe would not ſuffer her heart to cleave to them by deſire or affection: "ſhe was more delighted with good works, than with the poſſeſſion of "riches: ſhe employed her authority for promoting the common good of "the whole Kingdom: by her prudence and counſel the laws were main-"tained: by her zeal divine worſhip and religion was advanced. Nothing "could be more firm than ſhe in her Faith, nothing more conſtant in "good, more patient in ſuffering, more wiſe in counſel, more juſt in judg-"ment, or more agreeable in diſcourſe. — She knew ſo well how to temper "together ſweetneſs and ſeverity, that all her family both loved her and "feared her: inſomuch that no one durſt preſume to ſpeak an unſeemly "word in her preſence, much leſs commit any wicked action." Her confeſſor informs us, that ſhe had a ſingular care of her court, and that her family was compoſed of modeſt and pious matrons. That ſhe educated her children, as well by herſelf, as by other proper perſons, in the fear and love of God; pouring forth prayers and tears for them night and day. "Her "children, ſays the author above quoted, ſhe cauſed to be with all dili-"gence inſtructed, and brought up to all that was good: ſhe often taught "them herſelf the Chriſtian doctrine; and earneſtly admoniſhed them "always to fear God; as the true means to be happy both here and here-"after. This ſhe earneſtly deſired, this ſhe perpetually inculcated to them, "this ſhe daily begged of God for them with many tears; that they "might know, ſerve, and love their Maker; and ſo arrive one day at his "eternal Kingdom."

HER converſation was ſo pious as to edify all that came near her, and to bring many to the love and practice of Chriſtian piety. Of this number was the King himſelf, whom ſhe brought over to an imitation of all her virtues. "He learnt from her, ſays *Theodorick*, often to watch the night in "prayer. And I could not ſufficiently admire to ſee this Prince ſo intent

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" on prayer, and to discover so much compunction of heart, and such tears " of devotion in a secular man. She excited the King, says another ancient " author, to the works of justice, mercy, almsdeeds, and other virtues: in " all which by divine Grace, she brought him to be most ready to com- " ply with her inclinations. For he seeing that Christ dwelt in the heart of " his Queen, was always willing to follow her counsels." This turned to the great advantage of the whole Kingdom; in which by the means of this excellent Lady many abuses were corrected both in Church and state; Councils were held, new Bishopricks were erected, rapines and injustices were prohibited, lust restrained, the observance of the Lord's-day enforced, and Ecclesiastical discipline restored or established. Amongst other things the authors of her life take notice, that before her time the *Scots* begun their *Lent* on the *Monday* after *Ash-wednesday*, keeping by that means only six and thirty days instead of forty; and that a great part of them did not receive the blessed Sacrament at *Easter*; till she brought them over to a conformity in these points with the universal Church. And whereas for their excuse in point of receiving the blessed Sacrament, they alledged the sentence of the Apostle, *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord*: and therefore pretended they presumed not to approach, as being conscious to themselves of their sins and unworthiness: she made them sensible this excuse was not just; that we are indeed all sinners, and ought always to deem ourselves unworthy; and yet by the commandment of Christ are obliged to approach to him in this Sacrament, or we can *have no life in us*: but then we are to *try ourselves* according to the Apostle, and so *to eat of that bread*; which, said she, we do, when, according to the custom of the Church, we prepare ourselves by repentance and confession, by fasts, alms, and penitential tears during the time of *Lent*, and then approach at *Easter* to the fountain of eternal life in these heavenly mysteries.

But if she was solicitous to correct abuses in others, she was much more desious her own faults should be corrected. She often importuned her confessor to give her notice of whatever he preceived blame-worthy in her words or actions; and was displeased that he was, as she thought, remiss in this charitable office. Her humility made her desire reprehensions, which

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the pride of others cannot brook. *Let the just man*, said she, *correct me in mercy, and rebuke me: but let not the oil* (that is the flattery) *of the sinner fatten my head*, Psalm 140. Her Confessor also gives testimony of the wonderful spirit of devotion and compunction, which he discovered in her. "She was endowed, says he, with a wonderful spirit of compunction: "when she would be speaking to me of the sweetness of everlasting life, "her words were full of all grace; and plainly shewed that the spirit of "of God dwelt in her heart. And so great was her fervour and com- "punction on these occasions, that she seemed as if she would quite melt "into tears: so that her devotion drew from me also tears of compunction. "In the Church no one was more quiet in silence, no one more intent "than she at her prayer. She would not suffer any word in the House of "God, which did not relate to his service; nor any action that was wordly "and secular: her whole employ there was to pray and to weep. Her "abstinence was excessive, so as to bring upon her a most grievous in- "firmity. Nothing was more merciful than her heart, nothing more boun- "tiful to the poor; on whom she was not only willing to spend all she had, "but herself also, if it could be done. In the mean time, she was indeed "poorer (in spirit) than they: for they desired what they had not, she was "glad to part with what she had. As often as she appeared abroad, whole "crowds of the poor, of orphans and of widows, flocked about her, as "their most loving mother; and she suffered not any of them to go away "sad. She even borrowed sometimes the cloaths of those that accompanied "her to relieve the needy. She made free sometimes with the King's trea- "sures to feed the poor; which he always took in good part. Her charity "was not confined to the poor natives only, but was extended to the indi- "gent of what nation soever. In particular she ransomed many *English*, "detained in captivity and slavery in divers parts of *Scotland*; and em- "ployed her emissaries to examine and find out such as were more harshly "used, in order to their delivery. She had a great veneration for Hermits "and Recluses serving Christ in solitary cells, whom she often visited, re- "commending herself to their prayers, and relieving them in their necessi- "ties. She also erected hospitals for poor strangers, *&c.*

" EVERY year she kept two *Lents* of forty days each; the one at the " usual time, the other before *Christmas*; and both with incredible rigour: " by which she is thought to have brought upon herself a violent pain " of the stomach, which continued with her to the end of her life. Yet " she suffered not the infirmity of the body to weaken her virtues, or lessen " her good works. At these times, when she had taken a little rest in the " beginning of the night, she arose and went to the Church; and there " recited by herself the *Nocturns* or *Mattins* of the *Blessed Trinity*, of the " *Holy Cross*, and of the *Blessed Virgin*; then the *Office of the Dead*; " and afterwards the whole *Psalter*; which she compleated (and some- " times begun another) whilst the Priests, at the proper time, were cele- " brating the *Canonical Hours*. The Office being ended, she returned to " her chamber; and there, with the King, washed the feet of six poor " persons introduced by the Chamberlain, and gave an alms to each of " them. After which she laid herself down to sleep. Early in the morn- " ing she rose again, and spent some time by herself in reciting Prayers and " Psalms. Then, at the first hour of the day, [the hour of *Prime*] she " ordered several orphan-infants to be brought in, whom she served upon " her knees with her own hands; giving them in spoons food proper for " their age. Besides, it was usual for three hundred poor to be brought " into the hall; who being all seated, the King and Queen came in, at- " tended only by their Chaplains; and the doors being shut, the King on " the one hand, and the Queen on the other, served Christ in the persons " of the poor, and gave them with their own hands the food prepared for " them. This done, the Queen went to Church, and there, with long and " fervent prayers and tears, offered herself in sacrifice to God: it being her " custom on those days, besides the High Mass, to hear five or six pri- " vate Masses. Then, before she took her own meal, she constantly " (throughout the whole year) fed four and twenty poor, and waited " upon them herself; and this in whatever place she happen'd to be. As " to her own eating, it was so sparing, that it barely sufficed to maintain " life; and by no means to gratify the appetite. She seemed rather to taste " than to take her meat. In a word, her works were more wonderful than " her miracles; though these were not wanting to her.

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"SHE had a fore-ſight of her death long before-hand: in conſequence "of which, ſpeaking to me in ſecret, ſays her Confeſſor, ſhe began to re- "peat to me in order her whole life, pouring out floods of tears at every "word, with unſpeakable compunction: ſo that ſhe obliged me alſo to "weep; and ſometimes we could neither of us ſpeak for ſighs and ſobs. "At the end ſhe thus ſpoke to me: *Farewell: for I ſhall not be here* "*long: you will ſtay ſome little time behind me. Two things I have to de-* "*ſire of you: the one is, that as long as you live, you remember my poor* "*ſoul in your Maſſes and Prayers; the other, that you take care of my* "*children, and teach them to fear and love God*, &c. *Theſe things you* "*muſt promiſe me here in the preſence of God, who alone is witneſs of our* "*diſcourſe.*" From this time, for about half a year, her pains increaſing upon her, (which ſhe bore with wonderful patience) ſhe was ſeldom able to riſe out of her bed. Four days before ſhe died, King *Malcolm* being upon an expedition in *Northumberland*, was treacherouſly ſlain, with Prince *Edward* his ſon; which the Queen (who had in vain fought to prevent his going any where at that time with the army) knowing in ſpirit, was perceived to be that day more ſad than ordinary; and told thoſe that were with her, *Perhaps this day a greater evil has happen'd to* Scotland, *than any this long time paſt.* On the fourth day, being ſomething eaſed of her pains, ſhe aroſe, and went into her Oratory; and there received for her laſt journey the ſacred *viaticum*. Then her pains returning upon her, ſhe laid herſelf down again; and deſired the Clergy who were about her to recite Pſalms, and to recommend her ſoul to God. She alſo called for the *Black Croſs*, which was held in great veneration in *Scotland*; which ſhe embraced, and ſigned herſelf frequently with it: then held it with both her hands before her, and recited the penitential Pſalm *Miſerere*, and other prayers. In the mean time, her ſon *Edgar* came in, who was returned from the army: of whom ſhe aſked, *How his Father and Brother did?* He, fearing to haſten her death, told her, *they were both well. I know*, ſaid ſhe, *my Son; I know how it is.* Then lifting up her hands to heaven, ſhe returned praiſe and thankſgiving to God, who was pleaſed ſhe ſhould ſuffer this additional anguiſh in her laſt hour. Then perceiving the approaches of death, ſhe began that prayer, *O Lord Jeſus Chriſt, who by the will of the Father, the*

Holy Ghoſt co-operating, by thy death haſt given life to the world, deliver me, &c. At which laſt words her pure ſoul being delivered from the priſon of the body, took her flight to her true Spouſe in his heavenly Paradiſe, whom ſhe had always loved with her whole heart. She died *anno* 1093. As to the day of her death, ſome have ſuppoſed it to have been the 10th of *June*, (on which day her feaſt is kept in the *Roman* miſſal and breviary.) But other more ancient records mark the 26th of *November*. Her face, which by her long ſickneſs was grown wonderfully pale, immediately after her death put on a beautiful and lively red; ſo that ſhe appeared not as one dead, but as if ſhe was lying in a ſweet ſleep. Her body was buried, as ſhe deſired, at *Dumfermlin*, in the Church of the *Bleſſed Trinity*, which ſhe had built. She was ſolemnly canonized for a Saint by Pope *Innocent* IV. *anno* 1251. Her huſband *Malcolm* is alſo found in ſome *Scottiſh* kalendars enrolled amongſt the Saints; whoſe body was interred in the ſame Church. When Religion was changed in *Scotland*, and the relicks of the Saints were deſtroyed, theſe were privately reſcued from the fury of the reforming mob, and afterwards given to *Philip* II. King of *Spain*, who depoſited them in the new Church of his Royal Palace of the *Eſcurial*, with this inſcription on the ſhrine: *St. Malcolm, King; and St. Margaret, Queen.* The head of St *Margaret* was carried to *Edinburgh* to Queen *Mary Stuart*; and after her flight into *England* came into the hands of a *Benedictine* Monk, who gave it to the *Scots-College* at *Doway* in *Flanders*, where it is ſtill kept.

ST. *Margaret* had by King *Malcolm* ſix ſons and two daughters; who no way degenerated from the virtues of their parents. Amongſt theſe her ſon *David*, afterwards King of *Scotland*, and her daughter *Maud* or *Matildis*, Queen of *England*, wife to King *Henry* I. have by divers writers been ranked amongſt the Saints: more eſpecially the latter, who diligently imitated all the virtues of her bleſſed mother; particularly her charity and humility. Our hiſtorians relate, how her brother *David* ſeeing her one day employed in waſhing the feet of lepers, and kiſſing them, aſked her, *How ſhe thought the King* [Henry] *would bear to touch thoſe lips that had been defiled with the corrupt matter of ſuch ulcerous feet?* To which ſhe anſwered with a ſmile, *That ſhe preferred the feet of the eternal King before*

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the lips of any mortal Prince. As to King *David*, he was, without dispute, a most religious Prince: he founded four Bishopricks, and fourteen Abbeys; six of which were of the Order of the *Cistertians* or *Bernardines*, who flourished at that time in their primitive fervour. He died in great sentiments of piety at *Carlisle*, *May* 29, *anno* 1153. His life was written by his cotemporary St. *Aelred*. His grandson King *Malcolm* IV. was also esteemed a Saint: he is highly extolled by *William* of *Newbridge*, and other historians, for his extraordinary virtues; more particularly for his angelical purity. See *Newbridge*, Lib. I. Chap. 25. Lib. II. Chap. 18, *&c.* and *Fordun* of *Hearn*'s Edition, from p. 689, to p. 700.

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On the 10th of *June* is also marked the Feast of St *Ithamar*, Bishop and Confessor: who, as we learn from St. *Bede*, Lib. III. Chap. 14. after the death of St. *Paulinus*, was ordained in his place Bishop of *Rochester*. Of whom this venerable historian tells us no more, than that he was of the *Kentish* nation, and no ways inferior to his predecessors [*Justus*, *Romanus*, and *Paulinus*] in sanctity of life and erudition. The author of his life in *Capgrave*, (whom I take to be *Goscelin* the Monk) relates divers miracles wrought at St. *Ithamar*'s tomb; some of which he had been eye-witness to, others he had learnt by the faithful relation of persons of credit.

June 12. St. *ESKILL*, Bishop and Martyr.

From his Acts published by the *Bollandists*, from a *Swedish* Manuscript.

SWEDELAND and the other northern nations sate for many ages in darkness and the shade of death, after the wonderful light of the Gospel had been spread over the rest of *Europe*: till (in the days of *Lewis* the Emperor, the son of *Charlemagne*) St. *Anscharius*, a Monk of *Corby*, afterwards Archbishop of *Bremen*, was sent thither about the middle of the ninth century, and established a Church there. But not long after the de-

parture.

parture of this Saint, the *Swedes* returned to their old paganiſh worſhip, and drove away *Simon*, whom St. *Anſcharius* had left for their Biſhop. In this ſtate ſtood matters as to Religion in *Swedeland*, till St. *Sigefrid* of *York* went thither to preach the Goſpel. He was accompanied, or rather followed, by his kinſman *Eſkill*; who, like *Abraham*, being called by God, willingly left his country and his friends, to carry the light of Faith into a land of infidels. In this holy Expedition he behaved himſelf in ſuch manner as to be judged worthy of the Epiſcopal Dignity; to which he was conſecrated at the deſire of both King and people by St. *Sigefrid*, at a place called *Nordhan's-Kogh*: and by his Apoſtolick labours he did not a little promote amongſt the *Swedes* and *Goths* the Kingdom of Chriſt; diligently preaching both the faith and the life of the Goſpel: till the good King *Ingon* being ſlain by the infidels, and the wicked *Sweno*, ſurnamed *the Bloody*, ſubſtituted in his place, the idolaters took this occaſion to celebrate a ſolemn feaſt, with many ſacrifices, in honour of their falſe Gods, at a place called *Strengis*. St. *Eſkill*'s zeal was enkindled at the hearing of this: who taking with him his Clericks, and ſome few others of the faithful, went to the place, and earneſtly exhorted theſe idolaters to renounce their blindneſs, and to embrace the worſhip of the true and living God. But finding them deaf to his remonſtrances, he addreſſed his prayer to the Almighty, begging of him by ſome viſible ſign to give evidence that he alone was the true God: when, behold, a violent ſtorm of hail, thunder and rain falling upon the ſpot, deſtroyed their altars and ſacrifices; though not ſo much as one drop of rain touched the holy Prelate. So great a miracle, inſtead of converting theſe infidels, only ſerved to exaſperate them againſt the Saint; whom they charged with magick, and by orders of the King ſtoned him to death. Many miracles were wrought after his death, at his ſacred body, (which was interred in a Church built at the place of his Martyrdom) by which he converted more than he had done in his life; and even ſome of thoſe who had murder'd him. His name was of old very illuſtrious in the northern regions; and his feſtival kept on this day in *Swedeland*, *Poland*, *&c.* He ſuffered in the eleventh century.

ON this day was alſo formerly honoured in *Scotland* St. *Ternan*, ſaid to have been a Diſciple of St. *Palladius*, and by him made Biſhop of the *Picts*,

Picts, (*anno* 431). Some old kalendars call him *Archbiſhop*: but there was no Archbiſhop in *Scotland* in thoſe ages; and for the ordaining of St. *Kentigern* in the ſixth century they were obliged to ſend for a Biſhop from *Ireland*.

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ON the 13th of *June*, *Wilſon* in his *Engliſh* martyrology marks the commemoration of St. *Elerius*, Abbot and Confeſſor; of whom there is ample mention in the Acts of St. *Winefride*; and who is ſaid to have written the life of that holy Virgin. *Leland* and *Pits* inform us, that he was firſt educated in piety and learning in the celebrated monaſtery of St. *Aſaph* or *Llan-Elwy*; from whence he retired into the wilderneſs, and there led for ſome time an eremitical life: till at length, for the benefit of many ſouls, he founded in the vale of *Cluyd*, [*ad vallem Clutinam*] in *North Wales*, a monaſtery for religious Men, of which he was Abbot; and another for ſacred Virgins, in which St. *Winefride* was firſt a Nun, and afterwards Abbeſs. Other particulars of his Acts, more than what is recorded in the life of St. *Winefride*, I have not been able to recover.

ON the 14th day of *June* is commemorated St. *Dogmael*, a *Britiſh* Abbot of the ſixth century: of whom alſo at preſent we know few or no particulars. There was an ancient Church dedicated in his name in the land of *Kemes* in *Pembrokeſhire*; which was given after the Conqueſt to a priory of Monks, that ſubſiſted by the name of St. *Dogmael*'s, till the diſſolution of Religious Houſes, under King *Henry* VIII. See *Dugdale*'s *Monaſticon*, Vol. I. p. 444.

June 15. St. *EDBURGE*, Virgin.

From *William* of *Malmesbury*, Lib. II. *de Regib.* Chap. 5, and 13, *&c.*

ST. *Edburge* was daughter to *Edward* the elder, King of *England*; but from her infancy deſpiſed worldly vanities, and choſe to walk in the paths of truth. Her father being deſirous to try, when ſhe was as yet an infant, whether her inclinations would turn towards God or the world, ſet before her on the one hand glittering jewels, and ſuch like gaudy toys; and on the other the book of the Goſpel, and a Chalice; and bid her take which ſhe would chuſe. The child rejecting with a frown the worldly ornaments, ſtretched forth her little hand to the Book and the Chalice, and laid hold of them. Which was taken by the King as a preſage of the choice ſhe would afterwards make; which he highly approved and applauded. This Prince brought up all his daughters (for he had no fewer than nine) in ſuch manner as to employ them from their very infancy in letters, and in works becoming their ſex, in order to keep them from idleneſs: by which means they became moſt accompliſh'd and virtuous ladies. His eldeſt daughter *Editha*, ſays *Baker* in his Chronicle, p. 9. " was married to *Sithricke*, the " *Daniſh* King of *Northumberland*; and he deceaſing, ſhe enter'd into a " monaſtery which ſhe began at *Tamworth*, and there died. His ſecond " daughter *Elfiede* took upon her the vow of virginity, in the monaſtery of " *Rumſey*, in the county of *Southampton*, where ſhe died and was interred. " His third daughter *Edgiva* was married to *Charles the Simple*, King of " *France*, *&c.* His fourth daughter *Ethelhild* became a Nun in the mo- " naſtery of *Wilton*," [*Malmeſbury* ſays ſhe conſecrated herſelf to God in a laical ſtate, that is, without entering into a nunnery; and that both ſhe and her ſiſter *Elfiede* lie buried at *Wincheſter*.] " That we may ſee, ſays *Baker*, " in thoſe firſt times of Religion, when there was leaſt knowledge, there

" was

" was moſt devotion." His four other daughters were married to four great Princes abroad: but our St. *Edburge* would have no other Spouſe but Jeſus Chriſt; to whom ſhe devoted herſelf in the nunnery of *Wincheſter*. " Where having put on, ſays *Malmeſbury*, Chap. 13. the habit of a reli-
" gious Virgin, ſhe won by her obſequious diligence the affections of all
" her companions. She was no ways puffed up with the greatneſs of her
" birth; but looked upon it her greateſt honour to be an humble handmaid
" of Jeſus Chriſt. Her ſanctity grew with her age, and her humility ri-
" pen'd with her years: inſomuch, that ſhe would privately ſteal away in
" the night her ſiſters ſocks or ſtockings; and after having diligently waſhed
" and anointed them, would return them to their bed-ſides. Now, though
" Almighty God did in her life-time honour her with many miracles, yet
" I rather chuſe to ſet down this example, becauſe all her works were be-
" gun by charity, and finiſhed by humility. In ſhort, the devotion of her
" breaſt, and the virginal purity of her body, were both in her life, and
" after her death, demonſtrated by very many miracles; of which an ac-
" count may be had from the Churches of *Wincheſter* and *Perſhore*." To which latter place ſome part of her relicks was tranſlated. Her happy death is marked in the year 960. We ſhall ſpeak of another St. *Edburge* on the 13th of *December*.

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ON the 15th of *June* is alſo honoured in the *Leſſer Britain*, (where divers Churches are dedicated in his name) St. *Vouga* or *Vio*, an *Iriſh* Biſhop; who leaving his native country, led an eremitical life in *Little Britain* in the ſixth century. Other particulars of his Acts we will not venture to ſet down, becauſe they do not appear to be of any authority.

June 17. St. *BOTULPH*, Abbot; and *ADULPH*, Biſhop.

From their Life by *Folchard* of *Thorney*, publiſhed in *Capgrave*.

BOTULPH and *Adulph* were brothers, of noble *Engliſh Saxon* extraction, whilſt Chriſtianity was as yet but young amongſt our anceſtors: who being deſirous of Chriſtian perfection, leaving their native country, where in thoſe days there were but few Religious houſes, ſailed over into the *Belgick Gaul*, and there embraced a monaſtick life: in which they made ſo great a progreſs in all virtues, that they who came to be taught, were quickly judged fit to be maſters themſelves, and to teach others. In ſhort, ſo great was their reputation, that *Adulph* was advanced to the Biſhoprick of *Trajectum*; which he adminiſter'd in ſuch manner as to fulfill every part of the duty of a moſt vigilant Paſtor, conducting his flock both by word and example in the paths of life; exerciſing upon all occaſions both the corporal and ſpiritual works of mercy in their favour; and always intent upon watching, faſting, and prayer. As to St. *Botulph*, after he had for a long time diligently followed the exerciſes of a religious life, he was deſirous to return to *England*, to impart to his own country the treaſures he had acquired abroad. There were in the ſame place where he led a monaſtick life two royal Virgins, ſiſters to * *Ethelmund*, King of the *South Angles*; who, according to the cuſtom of thoſe days, had gone alſo abroad to conſecrate themſelves to Chriſt. Theſe underſtanding the deſign of St. *Botulph*, gave him letters of recommendation to their brother; who received him kindly, and allowed him a place to build a Church and Monaſtery; ſuch as the Saint had deſired, who begged that no one might be

* We find no mention of this Prince in any other hiſtorian; which is not to be wonder'd at, if by the *South Angles* are here meant the *South Saxons*; for no hiſtorian has given us a compleat liſt of the Kings of that province.

be deprived on his account of any part of his inheritance; but that he might receive by the Prince's bounty ſome uncultivated wilderneſs for his habitation, where with other religious ſouls he might ſerve his Maker; and pray both for the temporal and eternal welfare of his benefactor. The place granted him for this purpoſe was a loneſome deſart, called † *Ikanho*; where he built a monaſtery, and gathered together a Congregation of religious Brethren, whom he inſtructed, both by word and example, in the diſcipline of a monaſtick life.

"LIKE a good ſhepherd, ſays my author, he gathered together his "flock, and taught them, by the example of his own moſt holy life, to "fly the dangers of ſin, and to make the beſt of their way to never-ending "joys. He perpetually inculcated to them the apoſtolick doctrines, and "the inſtitutes of the holy Fathers, which he diligently copied out in his "own daily practice; and with his uſual meekneſs and ſweetneſs he in-"ſtilled into their minds what he had learnt abroad of the exerciſes of re-"gular life and diſcipline. He was beloved by all; as being without pride, "arrogance, or paſſion; and always humble, mild, and affable. God was "pleaſed to make him illuſtrious in his life by many miracles, and by the "gift of prophecy; by which he declared things to come as clearly as if "they had been already tranſacted. When he was oppreſſed with corporal "infirmity, he was moſt patient; and, like holy *Job*, conſtantly gave "thanks to God. All his diſcourſe tended to the edification of his hearers, "ever treating of their ſpiritual progreſs, and the joys of a happy eternity. "Such was his converſation during life, and in ſuch employments he per-"ſevered to a good old age."

AT length, after a long illneſs, in which he was purified like gold in the furnace, having firſt given excellent Leſſons to his Diſciples, he happily repoſed in our Lord; and was buried in his own monaſtery. This monaſtery was afterwards deſtroyed by the *Danes:* but there ſtill remained a Church, ſerved by one Prieſt, and frequented by the people in devotion to the Saint; till, in the days of King *Edgar*, his relicks were taken up by St. *Ethelwold*, Biſhop of *Wincheſter*; and were tranſlated, partly to the monaſtery of *Ely*,

† It is hard to determine at preſent where this monaſtery ſtood, by reaſon of the havock made by the *Danes* of all holy places.

and partly to that of *Thorney*. Some part are ſaid to have been afterwards beſtowed by St. *Edward the Confeſſor* upon his monaſtery of *Weſtminſter*.

FEW of our *Britiſh* Saints ſeem to have been more honoured by our anceſtors than St. *Botulph*. His name occurs in our moſt ancient miſſal, and in the kalendars of the ninth century. *Botulph's-town* (now *Boſton*) in *Lincolnſhire*, and *Botulph's-bridge* (now *Bottle-bridge*) in *Huntingtonſhire*, took their names from him: and there are no fewer than four pariſhes in *London* dedicated in his honour. From *England* his veneration paſſed into *Denmark*, where alſo his feſtivity in former times was annually celebrated, as appears from the Office allotted to him in the *Sleſwick* breviary.

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ON the 17th of *June* was alſo celebrated in *Ireland* the feſtivity of St. *Moling*, alias *Dairchilla*; whoſe name is illuſtrious amongſt the *Iriſh* Saints. He was born in that part of *Leinſter* called *Kienſelach*, and embraced from his youth a monaſtick life. He afterwards founded a monaſtery at *Aghacainda*, on the river *Barow*, now from him called *Teghmoling*. After he had been many years Abbot here, he was in the year 632 made Archbiſhop of *Leinſter*, and placed in the ſeat of St. *Moedoc* or *Aidan* in *Fernes*. This See he afterwards reſigned, chooſing to ſerve his Maker in a private life, and died in a good old age, *June* 17, *anno* 687. His body was buried in the monaſtery of *Teghmoling*. He is ſaid to have written ſome prophecies in *Iriſh*: on which account, I ſuppoſe, *Gyraldus Cambrenſis*, Lib. II. Ch. 33. gives him a place amongſt the four prophets of *Ireland*. The other three were St. *Patrick*, St. *Colum-kille*, and St. *Braccan* or *Barchan*.

June 21. St. *ENGELMUND*, Confeſſor.

From the *Bollandiſts*.

ENGELMUND was born in *England*, of pious parents, by whom he was from his childhood applied to learning, yet ſo as to make virtue his principal ſtudy, the ſeeds of which took early root in his tender ſoul. When he was grown up, he embraced the monaſtick profeſſion; in which his virtues ſo diſtinguiſhed him, that he was choſen Abbot. At this time St. *Willibrord* was, by his Apoſtolick labours, eſtabliſhing the Church of God in the *Netherlands*: to whoſe aſſiſtance St. *Engelmund* went over; and diligently preached the Goſpel in *Holland* to the barbarous people of *Kennemaria*: where by his prayer he brought forth a fountain of water out of the earth. Having converted great numbers to the Faith, he departed to our Lord in peace, armed with the ſacred *viaticum*, ſometime in the eighth century. Some by miſtake have made him a Martyr. He was buried at *Velſten* in the Dioceſe of *Harlem*. His body is now kept at *Harlem*, where he is honoured with a proper Office.

June 22. St. *ALBAN*, Martyr.

From the ancient Acts of his Martyrdom, recorded by St. *Bede*, Lib. I. Chap. 7.

AFTER the *Britons* had in the ſecond century received the Faith of Chriſt in the days of King *Lucius*, they retained it entire and uncorrupted, and profeſſed it in peace, till the time of *Diocletian* and *Maximinian*. At which time the perſecution, which made ſo many Martyrs in all parts of the *Roman* Empire, reached our Iſland alſo; and crowned great numbers of both ſexes, whoſe names, not now known upon earth, are recorded in the immortal Book of Life. "Leſt our *Britain*, ſays St. *Gildas*, the moſt ancient of all our Eccleſiaſtical Writers, "ſhould "be quite obſcured by the thick miſt of dark night, God was pleaſed to "light up in our favour the moſt bright lamps of the holy Martyrs: the "ſepulchres of whoſe bodies, and the places where they ſuffered, (were not "a great many of them for our ſins unhappily taken from us by the bar-"barians) would raiſe our minds, by the ſight of them, to no ſmall fervour "of divine Love. I ſpeak of St. *Alban* of *Verulam*, St. *Aaron* and St. "*Julius*, Citizens of *Caerlion*, and the reſt of both ſexes, who in divers "places ſtood in the field of battle for Chriſt, with invincible courage, *&c.*" Then, after ſpeaking of St. *Alban*'s conflict, he adds, "The reſt were in "ſuch manner tortured by various kinds of torments, ſo mangled with an "unheard-of diſtraction of their limbs, that without delay they fixed the "trophies of their glorious Martyrdom, as it were, on the very gates of the "heavenly *Jeruſalem*: whilſt others, who were left behind them, hid "themſelves in woods and deſarts, and caverns; waiting with patience, till "God, the juſt Governor of All, ſhould in his time judge their perſecutors, "and deliver their ſouls." So far St. *Gildas*.

AT the head of theſe *Britiſh* Martyrs St. *Alban* is always placed as the firſt, or at leaſt the chiefeſt of them; whoſe ancient Acts are thus recited by

by St. *Bede*: " *Alban* was as yet a Pagan, when the Edicts of the unbe-
" lieving Emperors raged againſt the Chriſtians. At which time he received
" and entertained in his houſe a certain Clergyman, [a Confeſſor, ſays St.
" *Gildas*, who was juſt upon the point of being apprehended] who was
" flying from the perſecutors. He took notice that his gueſt was intent on
" continual prayer and watching night and day: upon which, being ſud-
" denly viſited and enlighten'd by divine Grace, he began to deſire to fol-
" low the example of his faith and piety: and being by degrees inſtructed
" and taught by his wholeſome exhortations, leaving the darkneſs of ido-
" latry, with his whole heart he became a Chriſtian. The aforeſaid Clergy-
" man having for ſome days been entertained by him, it came to the ears
" of the impious Prince, that the Confeſſor of Chriſt, to whom the dig-
" nity of Martyrdom had not *as yet* been allotted, lay concealed at *Alban*'s
" houſe. Whereupon he preſently ordered ſome ſoldiers to make a ſtrict
" ſearch after him. They no ſooner came to the Martyr's houſe, but St.
" *Alban* preſented himſelf to them, inſtead of his gueſt and his inſtructor,
" cloathed in the habit, or long coat, [*Caracalla*] which he wore; and
" was by them brought bound before the judge. Now it happen'd that the
" judge, when *Alban* was brought before him, was ſtanding at his Altars,
" and offering ſacrifices to demons: who ſeeing *Alban*, was enraged ex-
" ceedingly, for that he had preſumed of his own accord to preſent himſelf
" to the ſoldiers, and to run that hazard, for the gueſt whom he had en-
" tertained: wherefore he immediately commanded him to be dragged up
" to the idols of the devils, before which he ſtood. *Becauſe*, ſaid he, *thou*
" *haſt choſen to conceal a rebel, and a ſacrilegious perſon, rather than to de-*
" *liver him up to the ſoldiers, that ſuch a contemner of the Gods might*
" *ſuffer the puniſhment due to his blaſphemy; all thoſe torments that were*
" *due to him ſhall fall upon thee, if thou offereſt to depart from the worſhip*
" *of our Religion.* But St. *Alban*, who had of his own accord already
" declared himſelf a Chriſtian to the perſecutors of the Faith, was not at
" all daunted at the governor's threats; but being clad with the arms of
" the ſpiritual warfare, openly pronounced, that he would not obey his
" orders.

" THEN

" THEN the judge aſked him, *Of what family or race are you?*
" *Alban* anſwered, *What is it to your purpoſe of what ſtock I am? But*
" *if you deſire to know the truth of my Religion, I tell you I am a Chriſtian,*
" *and I make it my buſineſs to follow the duties of a Chriſtian life. I aſk*
" *your name,* ſaid the judge; *tell it me without delay.* *I am called* Alban,
" ſaid he, *by my parents; and I ever adore and worſhip the true and living*
" *God, who created all things.* Then the judge, inflamed with wrath,
" ſaid to him, *If thou wilt enjoy the felicity of long life, thou muſt with-*
" *out delay ſacrifice to the great gods.* *Alban* replied, *Theſe ſacrifices which*
" *you offer, are offered to devils, who can neither do any ſervice to their*
" *worſhippers, nor accompliſh the deſires and prayers of ſuch as make ſup-*
" *plication to them. On the contrary, whoſoever ſhall offer ſacrifices to*
" *theſe idols, ſhall have for his reward the everlaſting puniſhments of hell.*
" At this the judge, in a great fury, ordered the holy Confeſſor of God to
" be ſcourged by the executioners; imagining he might by ſtripes ſhake
" that conſtancy of his heart which could not be moved by his words.
" But *Alban*, being moſt cruelly tortured, bore all, for the Lord's ſake, with
" patience, and even with joy.

" WHEN therefore the judge found he was not to be overcome, nor
" withdrawn from the worſhip of the Chriſtian Religion by the force of
" torments, he ordered him to be beheaded. As he was led to execution,
" he came to the river, which flowed with a moſt rapid ſtream between
" the wall and the ſand where he was to be executed. Here he ſaw a mul-
" titude of people of both ſexes, and of all ages and conditions, brought
" together, without doubt, by an inſtinct of the Divinity, to wait upon the
" moſt bleſſed Confeſſor and Martyr of Chriſt; which in ſuch manner
" crowded up the bridge, that he could ſcarce be able to paſs over before
" night. In ſhort, almoſt all the inhabitants were come out of the city;
" and the judge remained alone without attendance. St. *Alban* therefore,
" who had an ardent deſire of mind to arrive quickly at his Martyrdom,
" drew near the ſtream, and lifted up his eyes to heaven; upon which the
" channel being immediately dried up, he perceived the water was gone,
" and had given way for him to paſs. Which when, amongſt others, the
" executioner himſelf, who was to have given him the ſtroke, had obſerved,

" he

" he haſten'd to meet him, moved by divine inſpiration; and flinging down " the ſword, which he had carried drawn in his hands, caſt himſelf at his " feet, earneſtly deſiring that he might be worthy to ſuffer himſelf with " the Martyr, or for the Martyr, whom he was ordered to execute." All this is agreeable to St. *Gildas*; only that he calls the river *Thames*, (at leaſt in moſt copies) over which St. *Alban* paſſed, as he ſays, dry-ſhod, with a thouſand men, the waters ſtanding up like mountains on both ſides of him. " The ſight of ſo great a prodigy, ſays he, ſo affected the former execu- " tioner, as to change him from a wolf to a lamb, and to make him thirſt " after, and bravely receive with *Alban* the triumphant palm of Martyr- " dom." But to return to the Acts of the Saint in St. *Bede*.

" WHILST the executioner of a perſecutor was become a fellow-pro- " feſſor of the Truth and Faith, and the ſword was now laid down, ſo that " there was ſome heſitation amongſt the ſoldiers; the moſt reverend Con- " feſſor of God, accompanied by the multitude, went up the hill, which is " ſituated five hundred paces off the ſand, and is very agreeable and plea- " ſant, adorned with ſeveral ſorts of flowers, or rather quite covered with " them; and no where ſteep or craggy, but having its ſides by a gentle de- " ſcent ſtretched out long-way; whilſt the top is even like a plain: a place " which ſeemed, for its beauty, prepared by nature to be worthy to be con- " ſecrated by the Martyr's blood. On the top of this hill St. *Alban* prayed " that God would give him water; and preſently, a paſſage being opened, " an ever-flowing ſpring broke out at his feet, that all might know that the " ſtream alſo before had obeyed the Martyr; who would never have aſked " for water on the top of the hill, having left none in the river, had he " not been ſenſible it was convenient it ſhould be ſo... Wherefore this moſt " valiant Martyr having his head ſtruck off in the ſame place, received the " Crown of Life, which God has promiſed to them that love him. But " he who with impious hands gave the wicked ſtroke on his ſacred neck, " was not permitted to rejoice over the deceaſed; for his eyes dropped on " the ground at the ſame time with the Martyr's head.

" THE ſoldier alſo was then beheaded in the ſame place, who, moved " by divine Grace, had before refuſed to give the ſtroke to the holy Con- " feſſor of God: of whom it is apparent, that though he was not waſhed

" in the baptiſmal font, yet he was cleanſed by the laver of his own " blood, and ſo render'd worthy to enter the Kingdom of heaven. The " judge, aſtoniſhed at the novelty of ſuch great heavenly miracles, put a " ſtop to the perſecution; beginning to pay a deference to the death of the " Saints, by which he had thought before to put a ſtop to the devotion of " the Chriſtian Faith. St. *Alban* ſuffered on the 22d of *June*, near the " city of *Verolamium*, which is now by the *Engliſh* nation called *Werlam-* " *cheſter*: where afterwards, when peaceable times were reſtored to the " Chriſtians, a Church of wonderful workmanſhip was built, ſuitable to his " Martyrdom. In which place to this day frequent cures of the ſick, and " other miracles, ceaſe not to be wrought. At the ſame time ſuffered " *Aaron* and *Julius*, Citizens of the city of the *Legions*, [*Caerlion*] and " many more of both ſexes in ſeveral places, who having endured diverſity " of torments, and been mangled after an unheard-of manner, tranſmitted " their ſouls, after happily finiſhing the conflict, to the joys of the hea- " venly City." So far St. *Bede*. This perſecution in which all theſe Saints ſuffered was, according to the moſt probable opinion, in the former part of the reign of *Diocletian* and *Maximian*, *anno* 286.

As to the Confeſſor of Chriſt, who was the ſpiritual Father of St. *Alban*, ſome later writers have given him the name of *Amphibalus*; and affirm, that he afterwards ſuffered a glorious Martyrdom; which alſo ſeems to be hinted at by St. *Bede*, in the Acts of St. *Alban*. The place of this Martyrdom is ſaid to have been *Redburn*, three miles from St. *Alban*'s in *Hertfordſhire*; the Church of which place is dedicated in his name. Here his relicks were found *anno* 1178, and ſolemnly tranſlated to the Abbey of St. *Alban*'s; not without many illuſtrious miracles, as may be ſeen in our hiſtorians. The Acts of St. *Amphibalus*'s Martyrdom are to be found in *Capgrave*, and others; but theſe, as they have no teſtimony from antiquity, are of ſmall authority. This Abbey of St. *Alban*'s, the Abbot of which took place of all the reſt in *England*, was founded in honour of St. *Alban* by *Offa* King of the *Mercians*, *anno* 793. Hence aroſe the preſent town of St. *Alban*'s, raiſed upon the ruins of *Verolamium*, of which a ſmall remainder is ſtill to be ſeen in that neighbourhood.

AD. 793.

June

June 23. St. *ETHELDREDA* or *AUDRY*, Queen, Virgin, and Abbeſs.

From St. *BEDE*, Lib. IV. Chap. 19.

Etheldreda or *Edilthride*, commonly called St. *Audry*, was daughter of *Annas*, the Religious King of the *Eaſt Angles*. She was brought up from her childhood in the fear of God; and when ſhe was come to age, was eſpouſed to *Tonbercht*, Prince of the *Southern* * *Girvii*; who died before the marriage was conſummated. Upon which *Ecgfrid*, King of the *Northumbrians*, took her to wife; with whom ſhe lived twelve years, in ſuch manner, as to preſerve all the while the glory of her virginal integrity. "This, ſays St. *Bede*, I myſelf, (when ſome called it in queſtion) "by enquiring, learnt of *Wilfrid*, the Biſhop of bleſſed memory; who "told me he was certain of the truth of it: foraſmuch as King *Ecgfrid* "had made him great offers, if he could perſuade the Queen to the uſe of "the marriage-bed; becauſe he knew there was no man ſhe had a greater "regard for than he. Nor ought we to doubt, ſays he, but that in our "age the ſame thing might be done; which we know by the relation of "faithful hiſtorians, has been ſometimes done in the foregoing age; by the "aſſiſtance of the ſame Lord who has promiſed to remain with us (in all "ages) to the end of the world. For that miraculous ſign, by which the "fleſh of this woman, when buried, could not be corrupted, is an indi-"cation, that ſhe was always free from being touched by man.

"After ſhe had earneſtly, and for a long time, begged of the King, "that he would permit her to quit the cares of the world, and enter into "a monaſtery, where ſhe might wholly devote herſelf to the ſervice of "Jeſus Chriſt, the true King; with much ado ſhe at length obtained her

 "requeſt,

* The people inhabiting the ſouth of *Lincolnſhire*, *Rutland*, *Northampton*, and *Huntingtonſhire*, were anciently called *Girvii*. Theſe had Princes of their own, dependent nevertheleſs on the *Mercian* Kings.

" requeſt, and went to the monaſtery of the Abbeſs *Ebba*, (who was aunt " to King *Ecgfrid)* at the place called the city of *Coludi*, [*Coldingham*] " where ſhe was veiled a Nun by the aforeſaid Biſhop. But after one year " ſhe herſelf was made an Abbeſs, in the country called *Ely*: where building " a monaſtery, ſhe became the Virgin-mother of many Virgins conſecrated " to God; inſtructing them by the example of her heavenly life, and by " her holy admonitions. They relate of her, that from the time of her " entering into the holy monaſtery, ſhe never uſed any linnen, but only " woollen garments; and ſeldom waſhed in any hot bath, unleſs it were juſt " before the greater ſolemnities, as of *Eaſter*, *Whitſuntide*, and the *Epi-* " *phany*; and then the laſt of all, after ſhe had aſſiſted and waited upon " the reſt of the handmaids of Chriſt. She ſeldom eat more than once a " day, except on ſome great ſolemnity, or by ſome urgent neceſſity. She " always, when not hinder'd by ſome conſiderable infirmity, remained in " Church at her devotions, from the *Mattins* (at midnight) till the break " of day. Some alſo affirm, that by the ſpirit of prophecy, ſhe not only " foretold the peſtilence of which ſhe was to die; but alſo publickly, in " the hearing of all, declared the number of perſons of her monaſtery that " ſhould at that time be ſnatched out of the world. She was taken away " to our Lord in the midſt of her children, ſeven years after ſhe had been " made Abbeſs; and was, as ſhe had ordered, buried amongſt them, ac- " cording to the time of her departure, in a wooden coffin.

" HER ſiſter *Sexburge*, who had been married to *Earconbercht*, King " of *Kent*, ſucceeded her in the office of Abbeſs: who, after ſhe had been " buried ſixteen years, thought fit to have her bones taken up, to be put " into a new coffin, and tranſlated into the Church. Accordingly, ſhe " ordered ſome of the Brethren to provide a ſtone, of which they might " make a coffin. They going into a boat, (becauſe the country of *Ely* is " all encompaſſed with waters and fenns, and has no large ſtones) went " to a deſolate city, not far diſtant, called in the *Engliſh* tongue *Grant-* " *cheſter*; where they preſently found by the city walls a white marble " coffin, moſt beautifully wrought, and neatly covered with a lid of the " ſame ſort of ſtone. Concluding therefore that God had proſpered their " journey, and giving him thanks, they carried it back with them to the

" monaſtery.

" monaſtery. Now when the body of the ſacred Virgin and Spouſe of " Chriſt, after her ſepulchre was opened, was brought out into the light, it " was found as free from corruption, as if ſhe had died that very day, or " had been juſt then buried; as the aforeſaid Biſhop *Wilfrid*, and many " others that know it, do teſtify: but no one with more certain knowledge " than *Cinyfrid* the phyſician, who was both preſent at her death, and " when ſhe was taken up out of the grave. Who was wont to relate, how " in her illneſs ſhe had a very great ſwelling under her jaw. *And I*, ſaid " he, *was ordered to lay that ſwelling open, that the noxious humour that* " *was there might be let out: after which, ſhe ſeemed for two days to be* " *ſomewhat eaſier, ſo that many thought ſhe might recover. But on the third* " *day the former pains returning, ſhe was preſently ſnatched out of the* " *world, and exchanged pain and death for perpetual health and life. And* " *when after ſo many years her bones were to be taken up out of the grave,* " *a pavillion being extended over it, and the whole Congregation of Brethren* " *on the one ſide, and of Siſters on the other, ſtanding by it, ſinging Pſalms;* " *whilſt the Abbeſs, accompanied by a few, went in to take up and waſh* " *the bones; on a ſudden we heard the Abbeſs within, with a loud voice,* " *crying out*, Glory be to the Name of the Lord. *Not long after they* " *called me in, opening the door of the pavilion; where I ſaw the body of* " *the ſacred Virgin taken up out of the grave, and laid upon a bed, like* " *one aſleep. The veil alſo being taken from her face, they ſhewed me the* " *inciſion I had made, now healed: ſo that, to my great aſtoniſhment, in-* " *ſtead of the open gaping wound with which ſhe had been buried, there* " *then only appeared a very ſlender ſcar. Moreover, all the linnen clothes,* " *in which ſhe had been wrapt up, were found entire, and as freſh, as if* " *they had been that very day put on her chaſte body.*

" IT is ſaid, that when ſhe was much afflicted with the aforeſaid ſwel- " ling, and the violent pain of her jaw and neck, ſhe was exceedingly " pleaſed with this kind of ſuffering; and was wont to ſay, *I moſt cer-* " *tainly know, that I deſervedly bear the weight of this illneſs on my neck;* " *on which, I remember, when I was very young, I carried the ſuperflu-* " *ous weight of pearls and jewels: and I believe the divine Goodneſs would* " *for this reaſon have me endure the pain in my neck, that I may be ab-*

" *ſolved*

" *ſolved from the guilt of my former vanity; ſending me now, inſtead of* " *gold and precious ſtones to my neck, this red ſwelling and burning.*

" As to the linnens in which her body had been wrapped, by the very " touch of them, devils were caſt out of poſſeſſed perſons, and other di- " ſtempers were cured. It is alſo ſaid, that the coffin in which ſhe was " firſt buried has cured ſome of diſtempers in the eyes; who laying down " their heads on it, and there praying, were preſently delivered of their " pains, or of their dimneſs of ſight.

" THEY waſhed the Virgin's body, and having cloathed it with new " garments brought it into the Church, and laid in the coffin that had been " brought; where to this day it is had in great veneration. It was won- " derful, that the coffin was found to be as fit for the Virgin's body, as if " it had been made purpoſely for her; the place alſo particularly cut for the " head was found exactly fit, and nicely ſhaped for her head." So far St. *Bede*; who in the following Chapter gives us a Hymn made in his younger days in praiſe of this Saint. *Thomas Monk*, of *Ely*, has given us her life much more at large, with divers miracles, publiſhed by the *Bollandiſts*; an epitome of which may be ſeen in the firſt volume of Mr. *Wharton*'s *Anglia Sacra*, p. 595, *&c.* She has a place this day in the *Roman* martyrology, under the name of *St. Ediltrudis, Queen and Virgin; illuſtrious for ſanctity and miracles.*

June 24. St. *BARTHOLOMEW*, Hermit.

From his Acts in *Capgrave*.

THIS ſervant of God was born in the neighbourhood of *Whitby* in *Yorkſhire*, in the former part of the twelfth century. His parents gave him the name of *Foſti*, which afterwards, in entering into Religion, he changed into that of *Bartholomew*. When he was as yet a boy, he was favoured with an extraordinary viſion in his ſleep: He ſeemed to be ſtanding in a place wonderfully green and delightful; where he perceived at a diſtance a beautiful light, and in it our Lord Jeſus Chriſt, with his bleſſed Mother, and the holy Apoſtles St. *Peter* and St. *John*. Whilſt he was attentive to what he ſaw, the Bleſſed Virgin ſeemed to beckon to him to come up, and caſt himſelf at the feet of our Lord, to implore his Mercy; which he, proſtrate on the ground, earneſtly called for; whilſt, to his thinking, our Saviour lifting up his hand gave him his bleſſing, ſaying, *I do now, and will for ever have mercy on thee.* This viſion he ſaw three ſeveral times, to confirm him in his deſire of devoting himſelf to the ſervice of God. After he was grown up, he travelled abroad into divers countries; till going into *Norway* he remained there with a certain Prieſt, in whoſe family he ſo behaved himſelf, as to be judged worthy to be promoted to the holy Order of Prieſthood himſelf, which he received from the Biſhop of the Dioceſe. At his return into *England*, he took the habit of a Monk in *Durham-Abbey*; where for one year he lived a great model of humility and obedience; always glad to perform every work which any of the reſt had neglected, or could not perform. In the mean time, he found in himſelf a great deſire of ſolitude, where he might with greater privacy ſerve his God, and live in greater abſtraction and mortification.

ONE night St. *Cuthbert* appeared to him in his ſleep, and bringing him in ſpirit to the Iſle of *Farne*, ſhewed him the Oratory there, and all the

places

places of the Iſland; ſaying, *Behold the place which God has prepared for you, if you will promiſe to remain here to the end.* *Bartholomew* firmly promiſed he would; and in the morning enquiring of ſome of the Brethren who knew the Iſland, found that all things there agreed exactly with what he had ſeen in his dream. Upon this, reſolving to follow the Call, he obtained with ſome difficulty leave to go, and lead an eremitical life in the aforeſaid Iſland. Here he found a Brother, whoſe name was *Elwin*, who was much diſpleaſed at his coming, and gave him a great deal of moleſtation: till, after many injuries and affronts, being overcome at laſt by the patience and humility of the ſervant of God, he left him in quiet poſſeſſion of the place, and returned to *Durham*. As to the manner of life which *Bartholomew* followed in the Iſland, my author, who ſeems to have been a cotemporary, aſſures us, that from his coming thither he never touched any fleſh; and after ſome years abſtained alſo wholly from fiſh. His food was bread, herbs, and curds; his drink water and milk; but this latter very rarely: and for ſeven years and a half before his death, he is ſaid to have drank nothing at all. For divers years he wore a hair-ſhirt, till the Prior ordered him to leave it off. He uſed no bed; he never wore any thing on his head, nor any linnen; it being his maxim, that we muſt not ſpare the body, if we deſire to maintain the purity of the ſoul. He was ſtrong and robuſt, and not to be overcome by any corporal or ſpiritual conflicts or labours: which, notwithſtanding, he had always a chearful and agreeable countenance. He employed a good part of his time in ſinging the praiſes of God, and repeated the whole *Pſalter* two or three times in the four and twenty hours. Yet neither his continual prayer, nor the auſterity of his life, could exempt him, any more than the ancient Fathers of the deſart, from a variety of temptations and moleſtations of Satan; who ſometimes by illuſions and fantaſtick apparitions, other times by open violence, ſought to divert him from the courſe of life he had undertaken; but his faith and conſtancy was proof againſt all the efforts of the enemy; whom he taught the Brethren, that came to viſit him, to deſpiſe, as weak and contemptible, where the ſoul does not of her own accord yield herſelf up to him, or give him ſome hold by her affections to the things of the world.

MANY

MANY reſorted to him in his ſolitude; to whom, without reſpect of perſons, he gave Leſſons adapted to their condition of life. He remonſtrated to the great ones their injuſtices and oppreſſions of the poor; and brought ſome of them, by his exhortations, to redeem their ſins by works of mercy. The poor he encouraged to patience in their ſufferings; ſhewing them always a moſt tender compaſſion. He had alſo a great charity for the ſick, whom he in like manner exhorted to a good uſe of their momentary afflictions, that ſo they might be ſubſervient to a happy eternity. Whilſt he was in this ſolitude, *Thomas*, who had been Prior of *Durham*, came to bear him company, *anno* 1163; and continued with him in great ſanctity of life till his dying-day: at which time St. *Bartholomew* ſaw his departing ſoul conveyed by Angels to the heavenly Paradiſe. We paſs over other viſions and miracles of this man of God; who after he had ſerved our Lord in that Iſland two and forty years and ſix months, was called at length to the reward of his labours. He had a fore-knowledge of his death long before-hand; and when the time was approaching, as he was watching one night in prayer, his bell of itſelf rung three times, as it were to ſummon him to prepare for his appearance. He was taken with his laſt illneſs on *Aſcenſion-day*, when alſo he declared to the Brethren, who were with him, that his diſſolution was at hand, and deſired his body might be buried in the Iſland. His ſickneſs held him ſeven weeks, during which he would not ſuffer any bed to be prepared for him; but would be always either ſitting, or walking about the Iſland: ſo wholly abſorpt in prayer, that he would ſcarce conſent to ſee or ſpeak to any one. He departed to our Lord on St. *John Baptiſt's-day*, the 24th of *June*: at which time his happy death was revealed to a young man in the Church of *Lindisfarne*; to whom a venerable perſon appeared in his ſleep, ſaying, *Ariſe quickly, and tell the Prior and the Brethren that* Bartholomew *has left the world.* He was buried in the Oratory of the Iſland; where my author aſſures us ſeveral miracles were wrought at his tomb.

June 25. St. ADELBERT, Confeſſor.

From an ancient Manuſcript recited by *Surius*.

ADELBERT was of the royal blood of the *Northumbrian* Kings, being ſon to *Edilwald* King of the *Deiri*, and grandſon to St. *Oſwald*. But he deſpiſed all worldly greatneſs for the love of Chriſt: and leaving country and friends, became firſt a Diſciple of St. *Egbert* in *Ireland*, (being commonly number'd amongſt the twelve Apoſtolical men of the *Engliſh* nation, who were ſent by that Saint to carry the light of the Goſpel to the *Friſons*); and afterwards adhered to St. *Willibrord*, the Apoſtle of the *Netherlands*. By this Saint he was made Archdeacon of the Church of *Utrecht*, and was employed in preaching the Word of Life to the *Batavians* or *Hollanders*; amongſt whom he notably promoted the Faith of Chriſt, and converted innumerable ſouls. He was at length called by Almighty God to the reward of his labours, ſome time in the eighth century, the particular year is not certain; and was buried at *Egmond* in *Holland*, where his tomb was illuſtrated by many miracles. Theſe brought a great concourſe of people thither, and occaſioned his body's being afterwards taken up by *Theodorick* I. Earl of *Holland*: at which time the Pall, in which it was wrapped up, was found freſh and entire; and under his coffin was diſcovered a ſpring of moſt pure water. It was then depoſited in a Chappel built by that Prince, at a place called *Hallen*; but was afterwards tranſlated by his ſon *Theodorick* II. to a famous monaſtery of *Benedictines*, founded in his honour at *Egmond*. The name of St. *Adelbert* occurs this day in the *Roman* martyrology.

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ON the 25th of *June* is commemorated in the *Scots* breviary St. *Molocus*, Biſhop; whoſe name was formerly illuſtrious amongſt the *Northern Britons*. He is ſaid to have been a Diſciple of St. *Brendan*, and a companion of St. *Kiritine*, ſurnamed *Boniface*; and to have preached the Goſpel with great fruit

fruit in the province of *Marr.* Some alſo attribute to him the converſion of St. *Oſwald* and his Brethren, the Princes of *Northumberland.* Other particulars of his life I have not been able to recover. He flouriſhed in the ſixth or ſeventh century, and died in the province of *Roſs.* His relicks were honoured in a Church dedicated to God in his name, at a place called *Liſmore.*

June 27. St. *JOHN*, Prieſt.

From St. *Gregory* of *Tours*, *L. de Gloriâ Confeſſ.* Ch. 23, *&c.*

THIS holy Confeſſor was a *Briton* by nation, by dignity a Prieſt, who, about the time that the *Pagan Saxons* laid waſte our land, retired over into *France*, there to ſerve his God in ſolitude: to which purpoſe he made choice of a place called *Caion*, in the province of *Tours.* But as the preſerving of the memory of this Saint is owing in a great meaſure to St. *Gregory*, Biſhop of *Tours*, who flouriſhed in the ſame century, we chuſe to ſet down what we know of his life, in the words of that Saint, as we find them render'd in *Engliſh* in *F. Creſſy*'s Hiſtory, Lib. XI. Chap. 22. " Not far from the Church of *Caion* reſts the ſacred body " of a certain Prieſt, named *John.* He was by nation a *Briton*, and lived " here with great devotion and piety; ſo that our Lord was pleaſed by him " miraculouſly to reſtore health to many. The better to attend to divine " love, he declined the ſight of men; confining himſelf to a little Cell and " Oratory over-againſt the Church of *Caion.* Here, in a little orchard, " which himſelf cultivated, he had planted a few laurels, which now are " ſo grown, that the boughs of them being brought to join with one ano- " ther, in the way of an arch, afford a very agreeable ſhade. Under theſe " laurels he was accuſtomed to ſit, reading or writing, as he thought pro- " per. After his death, there was one among the ſaid trees, (whoſe wide- " ſtretch'd branches made a very commodious ſhade) which through age

" was

" was quite wither'd. He therefore to whom the care of the place was " committed, dug up that dry tree by the roots; and of the body of it " hewed out a ſeat or bench, upon which, when he was weary, or would " ſeriouſly meditate on buſineſs, he was uſed to ſit. Now, after he had " for two years or more made ſuch uſe of this ſeat, a thought of remorſe " came into his heart, I believe, by divine inſpiration, which drew from " him theſe words: *Alas! Sinner that I am, why do I for my convenience* " *make uſe of a ſeat formed of the tree which ſo holy a Prieſt planted with* " *his own hand?* Upon this he preſently took a ſpade, and digging with- " out more ado a deep hole in the ground, he put the ſeat into it, after he " had cut off the feet that ſupported it, and then covered it over with earth. " Now behold a great wonder! The very next ſpring, this dry bench thus " buried, as hath been ſaid, ſprouted forth into green branches, as the other " trees did: which proſpered ſo well, that at this day there are ſeveral young " trees, five or ſix foot high, and ſome higher, which have proceeded from " it; which every year, by the bleſſing of our Lord, do more and more " flouriſh." So far this holy Prelate. St. *John* lived in the end of the fifth, and the beginning of the ſixth century. His feſtival is kept with a ſolemn Office in the Collegiate Church of *Caion* or *Caynon*; and his name occurs on this day in the *Roman*, *Gallican*, and *Britiſh* martyrologies.

The END *of the* FIRST PART.